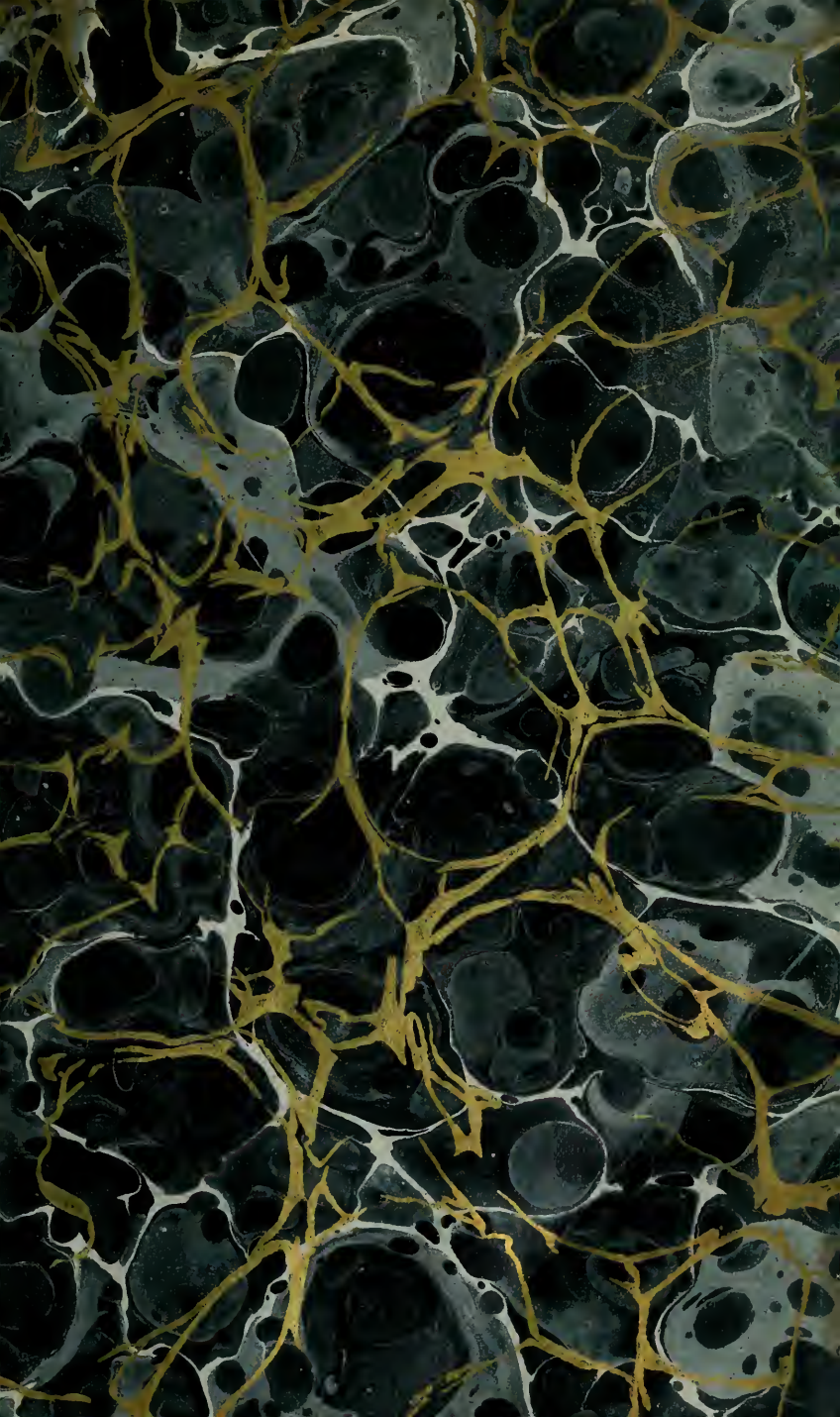






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ANGELIC WISDOM CONCERNING
THE DIVINE PROVIDENCE

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ANGELIC WISDOM

CONCERNING

THE DIVINE PROVIDENCE

FROM THE LATIN

OF

EMANUEL SWEDENBORG

THE SWEDENBORG SOCIETY

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C O N T E N T S .

THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE LORD'S DIVINE LOVE AND WISDOM (nos. 1-26).	nos.
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	nos.
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2. Good and the truth of good cannot be introduced by the Lord into a man's interiors, except so far as evil and the falsity of evil there have been removed,	233
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7. Therefore the Lord does not admit a man interiorly into the truths of wisdom, and into the goods of love, except so far as he can be kept in them even to the end of life,	233

THE LAWS OF PERMISSION ARE ALSO LAWS OF THE DIVINE PROVIDENCE (nos. 234-274).

Some things explained which are things of permission, and still according to the laws of the Divine Provi-

dence, by which the merely natural man confirms himself in favour of nature against God, and in favour of human prudence against the Divine Providence (see n. 236-240):—

- I. The wisest of men, Adam and his wife, suffered themselves to be seduced by a serpent, and God did not avert this by His Divine Providence, 241
 - II. Their first son Cain killed his brother Abel, and God did not then withhold him by speaking with him, but only after the deed by cursing him, 242
 - III. The Israelitish nation worshipped a golden calf in the wilderness, and acknowledged it as the God Who had led them out of the land of Egypt; when yet Jehovah saw this from Mount Sinai near by, and did not provide against it, 243
 - IV. David numbered the people, and therefore a pestilence was sent upon them, by which so many thousands of men perished; and God, not before but after the deed, sent Gad the prophet to him, and denounced punishment, 244
 - V. Solomon was permitted to establish idolatrous worship, 245
 - VI. Many kings after Solomon were permitted to profane the temple and the holy things of the church, 246
 - VII. That nation was permitted to crucify the Lord, 247
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- I. Every worshipper of himself and of nature confirms himself against the Divine Providence when he sees in the world so many impious people, and so many of their impieties, and at the same time the boasting of some of them in them, and yet that they receive no punishment from God, 249
 - And the worshipper of himself and of nature confirms himself still more against the Divine Providence, when he sees that artifices, cunning, and fraud are successful even against the pious, just, and sincere; and that injustice triumphs over justice in the courts and in business, 249
 - II. The worshipper of himself and of nature confirms himself against the Divine Providence, when he sees the impious exalted to honours, and becoming magnates and primates, also abounding in wealth, and living in elegance, and magnificence, and sees the worshippers of God in contempt and poverty, 250
 - III. The worshipper of himself and of nature confirms himself against the Divine Providence, when he reflects that wars are permitted, and in them the slaughter of so many men, and the plundering of their wealth, 251
 - IV. The worshipper of himself and of nature confirms himself against the Divine Providence, when, according to his perception, he reflects that victories are on the

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have profaned it, and would thereby have profaned the very sanctity of the Word, . . . 264

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III. A doubt may be inferred against the Divine Providence from the fact, that hitherto men have not known that to shun evils as sins is the Christian religion itself, . . . 265

IV. A doubt may be inferred against the Divine Providence from the fact, that men have hitherto not known that man lives a man after death; and that this has not been disclosed before, . . . 274

EVILS ARE PERMITTED FOR THE SAKE OF AN END, WHICH IS SALVATION (nos. 275–284).

I. Every man is in evil, and must be led away from evil that he may be reformed, . . . 277

II. Evils cannot be removed unless they appear, . . . 278

1. Of those who confess themselves guilty of all sins, and do not search out any one sin in themselves, . . . 278

2. Of those who from religion omit the search, . . . 278

3. Of those who on account of worldly matters think nothing about sins, and therefore do not know them, . . . 278

4. Of those who favour sins, and therefore cannot know them, . . . 278

5. With these, sins do not appear, and therefore cannot be removed, . . . 278

6. The cause, hitherto hidden, why evils cannot be removed without the examination, appearance, acknowledgment, confession, and resistance of them, . . . 278

III. So far as evils are removed, they are remitted, . . . 279

1. It is an error of the age to believe that evils have been separated, and even cast out, when they have been remitted, . . . 279

2. It is an error of the age to believe that the state of man's life can be changed in a moment, and that thus man from being evil can become good, consequently can be led out of hell, and straightway transferred into heaven, and this from the Lord's immediate mercy, . . . 279

3. They who so believe do not know at all what evil is and what good is, . . . 279

4. They who believe in instantaneous salvation and immediate mercy do not know that affections,

which belong to the will, are mere changes of the state of the purely organic substances of the mind; and that thoughts, which belong to the understanding, are mere changes and variations of the form of those substances; and that memory is the permanent state of these changes and variations,

279

- IV. The permission of evil is thus for the sake of the end, that there may be salvation,

281

THE DIVINE PROVIDENCE IS EQUALLY WITH THE EVIL AND THE GOOD (nos. 285-307).

- I. The Divine Providence, not only with the good but also with the evil, is universal in the veriest singulars; and yet it is not in their evils,

287

Certain ones, convinced that no one thinks from himself, but from influx through heaven from the Lord, said,—

1. That they would thus not be to blame for doing evil,

294

2. That thus it seems that evil is from the Lord,

294

3. That they do not comprehend that the Lord alone can cause all to think so diversely,

294

- II. The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils,

295

1. In very evil there are innumerable things,

296

2. An evil man from himself continually leads himself deeper into his own evils,

296

3. The Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it,

296

4. The withdrawal from evil is effected by the Lord in a thousand ways, even the most secret,

296

- III. The evil cannot be wholly led by the Lord away from evil and into good, so long as they believe their own intelligence to be everything, and the Divine Providence nothing,

297

1. One's own intelligence, when the will is in evil, sees nothing but falsity, and neither desires nor is able to see anything else,

298

2. If one's own intelligence then sees truth, it either averts itself, or falsifies it,

298

3. The Divine Providence continually causes man to see truth, and also gives the affection of perceiving it and of receiving it,

298

4. Man is thereby withdrawn from evil, not by himself but by the Lord,

298

- IV. The Lord governs hell by opposites; and the evil who are in the world He governs in hell as to interiors, and not as to exteriors,

299

THE DIVINE PROVIDENCE APPROPRIATES NEITHER EVIL NOR GOOD TO ANY ONE, BUT HIS OWN PRUDENCE APPROPRIATES BOTH (nos. 308-321).

I. What one's own prudence is, and what prudence not one's own is,	310
II. Man from his own prudence persuades himself and confirms with himself that all good and truth are from himself and in himself; in like manner all evil and falsity,	312
III. Every thing of which man has persuaded himself and which he has confirmed in himself, remains in him as his proprium,	317
1. There is nothing that cannot be confirmed, and falsity more than the truth,	318
2. When falsity is confirmed, truth does not appear; but from truth confirmed, falsity becomes apparent,	318
3. To be able to confirm whatever one pleases is not intelligence, but only ingenuity, which may exist even with the worst of men,	318
4. There is confirmation that is intellectual and not at the same time voluntary, but all voluntary confirmation is also intellectual,	318
5. The confirmation of evil that is voluntary and at the same time intellectual, causes man to believe that his own prudence is everything, and the Divine Providence nothing; but not intellectual confirmation alone,	318
6. Everything confirmed by the will and at the same time by the understanding, remains for ever; but not that which has been only confirmed by the understanding,	318
IV. If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor would he appropriate evil to himself and make himself guilty of it,	320
1. He who confirms in himself the appearance that wisdom and prudence are from man and in man as his own, cannot see but that otherwise he would not be a man, but either a beast or a statue; when yet the contrary is the truth,	321
2. To believe and think, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, appears like an impossibility; when yet it is truly human, and thus angelic,	321
3. So to believe and think, is impossible to those who do not acknowledge the Divine of the Lord, and who do not acknowledge evils to be sins; but it is possible to those who acknowledge these two things,	321

	nos.
4. They who are in these two acknowledgments only reflect upon the evils within them, and reject them from themselves to hell, from whence they are, so far as they shun them and hold them in aversion as sins,	321
5. Thus the Divine Providence does not appropriate evil to any one, nor good to any one, but man's own prudence appropriates both,	321
EVERY MAN IS ABLE TO BE REFORMED, AND THERE IS NO PRE- DESTINATION (nos. 322-330).	
I. The end of creation is a heaven from the human race,	323
1. Every man is created that he may live for ever,	324
2. Every man is created that he may live for ever in a blessed state,	324
3. Thus every man is created that he may come into heaven,	324
4. The Divine Love cannot do otherwise than will this, and the Divine Wisdom cannot do otherwise than provide it,	324
II. Hence it is from the Divine Providence that every man is able to be saved; and they are saved who acknowledge God and live well,	325
1. The acknowledgment of God causes a conjunction of God with man, and of man with God; and the denial of God causes disjunction,	326
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THE LORD CANNOT ACT CONTRARY TO THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE TO ACT CONTRARY TO THEM WOULD BE TO ACT CONTRARY TO HIS DIVINE LOVE AND CONTRARY TO HIS DIVINE WISDOM, THUS CONTRARY TO HIMSELF (nos. 331-340).

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ANGELIC WISDOM
CONCERNING
THE DIVINE PROVIDENCE.

THE DIVINE PROVIDENCE IS THE GOVERNMENT OF THE LORD'S DIVINE LOVE AND WISDOM.

1. IN order to understand what the Divine Providence is, and that it is the Government of the Divine Love and the Divine Wisdom of the Lord, it is important to know the things concerning the Divine Love and Wisdom that have already been said and shown in the treatise upon that subject. They are these: In the Lord the Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love (n. 34-39). The Divine Love and Wisdom must needs be and exist in others, created by them (n. 47-51). All things of the universe were created by the Divine Love and Wisdom (n. 52, 53, 151-156). All things of the universe are recipients of the Divine Love and Wisdom (n. 55-60). The Lord appears before the angels as a Sun; the heat thence proceeding is love, and the light thence proceeding is wisdom (n. 83-88, 89-92, 93-98, 296-301). The Divine Love and Wisdom which proceed from the Lord make one (n. 99-102). The Lord from eternity, who is Jehovah, created the universe and all things thereof from Himself, and not from nothing (n. 282-284, 290-295). These things are in the treatise entitled ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM.

2. From these things, when compared with the things concerning Creation presented in the same treatise, it may indeed be evident that the government of the Lord's Divine Love and Wisdom is what is called the Divine Providence; but as creation was there treated of, and not the preservation of the state of things after creation, which is the Lord's government, therefore this is now to be treated of. But the present article will treat of the preservation of the union of Divine Love and Wisdom, of Divine Good and Truth, in the things which are created, or which we shall speak in the following order: I. The universe, with all things in general and particular belonging to it, was created from the Divine Love by the Divine Wisdom. II. The Divine Love and Wisdom proceed from the Lord as one. III. This one is, in a certain image, in every created thing. IV. It is of the Divine Providence that every created thing, in whole and in part, should be such a one; and if it is not, that it should be made so. V. The good of love is not good any further than

it is united to the truth of wisdom; and the truth of wisdom is not truth any further than it is united to the good of love. VI. The good of love not united to the truth of wisdom is not good in itself, but is apparent good; and the truth of wisdom not united to the good of love is not truth in itself, but is apparent truth. VII. The Lord does not suffer anything to be divided; wherefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity. VIII. That which is in good and at the same time in truth is something; and that which is in evil and at the same time in falsity is not anything. IX. The Lord's Divine Providence causes evil and the falsity that is together with it to serve for equilibrium, for relation, and for purification; and thus for the conjunction of good and truth in others.

3. I. *The universe, with all things in general and particular, belonging to it, was created from the Divine Love by the Divine Wisdom.* It has been shown in the treatise concerning THE DIVINE LOVE AND WISDOM, that the Lord from eternity, who is Jehovah, is as to essence, Divine Love and Wisdom, and that He created the universe and all things belonging to it from Himself. It follows from this that the universe, with all things, in general and particular belonging to it, was created from the Divine Love by the Divine Wisdom. In the same treatise it was also shown that love without wisdom cannot do anything, nor can wisdom do anything without love. For love without wisdom, or the will without the understanding, cannot think anything, nor can it even see and feel anything, nor say anything; therefore love without wisdom, or the will without the understanding, cannot do anything. In like manner wisdom without love, or the understanding without the will, cannot think anything, nor can it see and feel anything, nor even say anything; therefore wisdom without love, or the understanding without the will, cannot do anything; for if love is taken away there is no longer any willing, thus there is no acting. Since it is so with a man when he is doing anything, much more was it so with God, who is Love itself and Wisdom itself, when He created and made the universe and all things thereof. That the universe, with all things, in general and particular, belonging to it, was created from the Divine Love by the Divine Wisdom may be proved from all the things submitted to sight in the world. Only take a particular object, and examine it with some wisdom, and you will be convinced. Take a tree, and its seed, its fruit, its flower, or its leaf; collect the wisdom that is in you, view the object with a good microscope, and you will see wonderful things: and the interiors, which you do not see, are more wonderful still. Mark the order in its succession, how the tree grows from the seed even till new seed is produced; and consider whether at every

successive stage there is not a continual endeavour to propagate itself further; for the ultimate to which it is tending is seed, in which is its prolific principle anew. If you then wish to think spiritually also, and you can do this if you desire, will you not see wisdom here? And if you are willing to go far enough in spiritual thought, will you not further see that this is not from the seed, nor from the sun of the world, which is pure fire, but that it is in the seed from God the Creator, whose wisdom is infinite; and that it not only was in the seed at creation, but is continually in it afterwards?—for sustenance is perpetual creation, as subsistence is perpetual existence. This is just as if you should take away will from action, the work then stops; or if from speech you take away thought, speech stops; or if from motion you take away effort, motion stops; in a word, if from an effect you take away the cause, the effect perishes; and so on. Indeed, to every such created thing ³ power is imparted; but power acts not from itself, but from him who gave the power. Observe any other special object upon earth, as a silkworm, a bee, or any other very minute animal; look at it first naturally, afterwards rationally, and at length spiritually: then, if you can think deeply, you will be astonished at all things; and if you let wisdom speak within you, you will say in amazement, “Who does not see the Divine in these things? They are all of the Divine Wisdom.” Still more will this be so, if you regard the uses of all created things, seeing how they follow on in their order even to man, and from man to the Creator from whom they are; and how the connection of all things, and, if you are willing to acknowledge it, the preservation of all, is dependent upon the conjunction of the Creator with man. In what follows it will be seen that the Divine Love created all things, but nothing without the Divine Wisdom.

4. II. *The Divine Love and Wisdom proceed from the Lord as one.* This, also, is manifest from what was shown in the treatise concerning THE DIVINE LOVE AND WISDOM, especially from these things there: *Esse* and *Existere* in the Lord are distinctly one (n. 14–17). In the Lord infinite things are distinctly one (n. 17–22). The Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love (n. 34–39). Love without marriage with wisdom cannot effect any thing (n. 401–403). Love does nothing except in conjunction with wisdom (n. 409, 410). Spiritual heat and spiritual light, in proceeding from the Lord as a Sun, make one, as the Divine Love and Divine Wisdom in the Lord are one (n. 99–102). From what is shown in the places referred to, the truth of the proposition is manifest. But as it is not known how two things distinct from each other can act as one, I wish to show here

that there cannot be a one without a form, but the form itself makes the one; and next, that the form makes a one the more perfectly, as the things entering into the form are individually distinct and yet united. *There cannot be a one without a form, but the form itself makes the one*:—Every person who thinks intently, may see clearly that there cannot be a one without a form, and if there is a one that it is a form; for every thing existing derives from its form that which is called quality, and whatever is called predicate, that which is called change of state, that too which is called relation, and the like. Wherefore that which is destitute of form has not anything whatever of quality, and that which has not anything of quality is also in reality nothing at all. Form itself gives all these things. And because all the things which are in a form, if the form is perfect, mutually regard each other as link does link in a chain, therefore it follows that the form itself makes the one, and therefore the subject, of which may be predicated quality, state, power to affect, thus any thing, according to the perfection of the form. Such a one is every thing that the eye can see in the world; and such a one also is every thing that is not seen with the eye, whether it be in interior nature or in the spiritual world. Such a one is a man, and such a one is human society; the church is such a one, and the whole angelic heaven before the Lord; in a word, such a one is the created universe, not only in general but also in every particular. For things, each and all, to be forms, it is necessary that He who created all things should be Form itself, and that all things which have been created in forms should be from Form itself. This, therefore, is what was shown in the treatise concerning THE DIVINE LOVE AND WISDOM, as follows: The Divine Love and Wisdom is substance and it is form (n. 40–43). The Divine Love and Wisdom is substance and form in itself, thus the very reality and the one only reality (n. 44–46). The Divine Love and Wisdom is one in the Lord (n. 14–17, n. 18–22); and they proceed as one from the Lord (n. 99–102, and in other places).

4 The form makes a one the more perfectly, as the things entering into the form are individually distinct and yet united. This falls with difficulty into the understanding unless it is elevated; for the appearance is that a form can make a one only by resemblances of the equality of those things which constitute the form. On this subject I have frequently spoken with angels, who said that it is an arcanum which their wise ones perceive clearly, and the less wise obscurely; but that the truth is that a form is the more perfect as the things that make it are individually distinct, and yet, each in its special way, united. They confirm this by the societies in the heavens, which, taken together, constitute the form of heaven, also by the angels of each society; for the form of a society is more perfect in pro-

portion as each angel is more distinctly himself, and thus free, and so loves his consociates as from himself and his own affection. They illustrated it also by the marriage of good and truth; showing that the more distinctly they are two, and more perfectly they can make one; so, too, with love and wisdom; and that what is not distinct is confused, whence results all imperfection of form. But how things perfectly distinct are united 5 and so make one, they also proved by many things; especially by those which are in man, in whom are innumerable things distinct and yet united, distinct by their coverings and united by their ligaments. They showed, likewise, that it is the same with love and all things belonging to it, and with wisdom and all things belonging to it; which are perceived no otherwise than as one. More on these subjects may be seen in the treatise on THE DIVINE LOVE AND WISDOM (n. 14-22), and in the work concerning HEAVEN AND HELL (n. 56 and 489). This has been adduced because it is of Angelic Wisdom.

5. III. *This one is, in a certain image, in every created thing.* That the Divine Love and Wisdom, which in the Lord are one and proceed as one from Him, are in a certain image in every created thing may be evident from what is proved throughout the treatise concerning THE DIVINE LOVE AND WISDOM, and especially in n. 47-51, 55-60, 282-284, 290-295, 313-318, 319-326, 349-357; where it is shown that the Divine is in every created thing, because God the Creator, who is the Lord from eternity, had produced from Himself the Sun of the spiritual world, and by that Sun all things of the universe; consequently that that Sun, which is from the Lord, and in which the Lord is, is not only the first, but the one only substance from which all things are; and because it is the one only substance, it follows that it is in every created thing, but with infinite variety according to uses. Now because in the Lord are 2 Divine Love and Wisdom, and in the Sun from Him Divine fire and brightness, and from the Sun spiritual heat and light, and these two make one, it follows that this one is in a certain image in every created thing. Hence it is that all things in the universe have relation to good and truth, and, indeed, to their conjunction; or, what is the same, that all things in the universe have relation to love and wisdom, and to their conjunction; for good is of love, and truth is of wisdom; for love calls all belonging to it good, and wisdom calls all belonging to it truth. That there is a conjunction of these in every created thing will be seen in what follows.

6. It is acknowledged by many that there is one only substance, which is also the first, from which all things are; but what that substance is in quality is not known. It is believed

to be so simple that nothing is more simple; that it may be likened to a point, with no dimension; and that from an infinite number of such points, the forms of dimension exist. This, however, is a fallacy, originating from the idea of space; for, from this idea, there seems to be such a least thing; but still the truth is, that the simpler and purer any thing is, the fuller and the more complete it is. For this reason, the more interiorly any object is examined, the more wonderful, perfect, and beautiful are the things seen in it; and thus in the first substance are the most wonderful, perfect, and beautiful of all. This is so, because the first substance is from the spiritual Sun, which, as was said, is from the Lord, and in which the Lord is; thus that Sun is itself the only substance which, as it is not in space, is the all in all, and is in the greatest and the least things of the
 2 created universe. Since that Sun is the first and only substance, from which all things are, it follows that there are in that substance infinitely more things than can appear in the substances originating from it, which are called substantiates and at length matters. They cannot appear in these, because they descend from that Sun by degrees of a twofold kind, according to which all perfections decrease. Hence, as was said above, the more interiorly any thing is examined, the more wonderful, perfect, and beautiful are the things that are seen in it. These things are said to prove that the Divine, in a certain image, is in every created thing; but that it is less and less apparent in descending through the degrees, and still less when the lower degree, separated from the higher by closing, is blocked up with earthly matters. But these things must needs seem obscure, unless the things have been read and understood which are shown in the treatise on THE DIVINE LOVE AND WISDOM, concerning the spiritual Sun, n. 83–172; concerning degrees, n. 173–281; and concerning the creation of the universe, n. 282–357.

7. IV. *It is of the Divine Providence that every created thing, in whole and in part, should be such a one; and if it is not, that it should be made so:* that is, that in every created thing there shall be something from the Divine Love and at the same time from the Divine Wisdom: or, what is the same, that in every created thing there is good and truth, or a conjunction of good and truth. Since good is of love and truth is of wisdom, as was said above (n. 5), in the following pages the terms good and truth will be used throughout instead of love and wisdom; and the marriage of good and truth, instead of the union of love and wisdom.

8. From the preceding article it is manifest that the Divine Love and the Divine Wisdom, which in the Lord are one, and which proceed as one from the Lord, are in a certain image in

every thing created by Him. Something also shall now be said particularly concerning that oneness, or the union which is called the marriage of good and truth. This marriage is, I. In the Lord Himself; for, as was said, the Divine Love and the Divine Wisdom in Him are one. II. It is from the Lord; for, in every thing that proceeds from Him, love and wisdom are fully united; the two proceed from the Lord as a Sun; the Divine Love as heat, and the Divine Wisdom as light. III. They are indeed received as two by the angels, but they are united in them by the Lord; so, also, with the men of the church. IV. It is from the influx of love and wisdom as one from the Lord with the angels of heaven and the men of the church, and from their reception by angels and men, that the Lord is called in the Word the Bridegroom and the Husband, and heaven and the church are called the bride and the wife. V. As far, therefore, as heaven and the church in general, and an angel of heaven and a man of the church in particular, are in that union, or in the marriage of good and truth, so far they are the Lord's image and likeness; since these two are one in the Lord, and, indeed, are the Lord. VI. Love and wisdom, in heaven and in the church in general, also in an angel of heaven and in a man of the church, are one when the will and the understanding, thus when good and truth, make one; or, what is the same, when charity and faith make one; or, what is still the same, when doctrine from the Word and a life according to it make one. VII. How the two make one in man and in all things belonging to him is shown in the treatise concerning THE DIVINE LOVE AND WISDOM (Part V., n. 358-432), where the creation of man, and especially the correspondence of the will and understanding with the heart and lungs are treated of.

9. In what now follows it will throughout be told how the two make one in the things below man or external to him, both in the animal and the vegetable kingdoms; but these three things are to be premised: *First*, In the universe and in each and all the things belonging to it, as created by the Lord, there was the marriage of good and truth. *Second*, This marriage was separated in man after creation. *Third*, It is of the Divine Providence that what was separated should be made one, and thus the marriage of good and truth restored. As these three things are abundantly proved in the treatise concerning THE DIVINE LOVE AND WISDOM, further proof is unnecessary. Any one may also see from reason, that, as there was from creation the marriage of good and truth in every created thing, and as it was afterwards separated, the Lord is continually working to restore it; consequently that its restoration, and thereby the conjunction of the created universe with the Lord through man, is of the Divine Providence.

10. V. *The good of Love is not good any further than it is united to the truth of wisdom; and the truth of wisdom is not truth any further than it is united to the good of love.* Good and truth derive this from their origin. Good in its origin is in the Lord, and likewise truth; for the Lord is Good itself and Truth itself; and the two in Him are one. Hence it is, that good in the angels of heaven and in men on the earth is not good in itself, except so far as it is united to truth; and truth is not truth in itself, except so far as it is united to good. It is known that every good and every truth is from the Lord; hence, as good makes one with truth, and truth with good, it follows that good to be good in itself, and truth to be truth in itself, must make one in the recipient: that is, in an angel of heaven and a man on earth.

11. It is indeed known that all things in the universe have relation to good and truth; because by good is understood that which universally comprehends and involves all things of love, and by truth is understood that which universally comprehends and involves all things of wisdom: but it is not yet known that good is not anything unless united to truth, and that truth is not anything unless united to good. The appearance indeed is that good is something without truth, and that truth is something without good, but still they are not; for love, all things of which are called goods, is the *esse* of a thing; and wisdom, all things of which are called truths, is the *existere* of a thing from that *esse*, as is shown in the treatise concerning THE DIVINE LOVE AND WISDOM (n. 14-16); wherefore, as *esse* without *existere* is not anything, nor *existere* without *esse*, so good without truth is not anything, nor truth without good.

2 So, too, what is good without relation to something? Can it be called good, as it does not affect, and causes no perception? The something connected with good which affects, and which gives itself to be perceived and felt, has relation to truth, for it has relation to what is in the understanding. Speak to anyone simply of good, not saying that this or that is good, and is the good anything? But from this or that which is perceived as one with the good, it is something. This is united to good nowhere but in the understanding, and everything of the understanding has relation to truth. It is the same with willing: to will, without knowing, perceiving, and thinking what one wills, is not anything; but together with these, it becomes something. All willing is of the love, and has relation to good; and all knowing, perceiving, and thinking are of the understanding, and have relation to truth: hence it is manifest that willing is not

3 anything, but willing this or that is something. It is the same with every use, because a use is a good. Unless determined to something with which it may be one, it is not use, and thus it is

4

not anything. Use derives from the understanding its something to which it may be determined; and what comes from the understanding, and is conjoined or adjoined to the use, has relation to truth; and from it the use derives its quality. From these few things it may be evident that good without 5 truth is not anything; also, that truth without good is not anything. It is said that good with truth and truth with good are something; hence it follows that evil with falsity and falsity with evil are not anything; for the latter are opposite to the former, and opposition destroys, and in this case destroys that something. But more concerning this in what follows.

12. But there is a marriage of good and truth in the cause, and there is a marriage of good and truth from the cause in the effect. The marriage of good and truth in the cause is the marriage of will and understanding, or of love and wisdom: this marriage is in all that a man wills and thinks, and which he thence concludes and purposes. This marriage enters the effect and makes it; but in producing the effect these two appear distinct, because the simultaneous then makes the successive. For example: While a man is willing and thinking about being fed, clothed, having a dwelling, doing business and work, or enjoying society, he first wills and thinks, or concludes and purposes simultaneously; but when he has determined them into effects, then one succeeds the other, although in his will and thought they still continue to make one. In these effects the uses belong to love or to good, while the means to the uses belong to the understanding or to truth. Anyone may confirm these general truths by particulars, if he perceives distinctly what has relation to the good of love and what to the truth of wisdom, and also how this relation is in the cause, and how in the effect.

13. It has been sometimes said that love makes man's life. This does not mean love separate from wisdom, or good separate from truth in the cause; for love separate, or good separate, is not anything: wherefore the love which makes man's inmost life, which life is from the Lord, is love and wisdom together. The love, also, that makes the life of man so far as he is a recipient, is not love separate in the cause, but in the effect: for love cannot be understood apart from its quality, and its quality is wisdom; and quality, or wisdom, can only exist from its *esse*, which is love; hence they are one. It is the same with good and truth. Now because truth is from good as wisdom is from love, therefore both taken together are called love or good; for love in its form is wisdom, and good in its form is truth; for from form and from no other source is all quality. From these

things it may now be evident that good is not good any further than as it is united to its truth, and that truth is not truth any further than as it is united to its good.

14. VI. *The good of love not united to the truth of wisdom is not good in itself, but is apparent good; and the truth of wisdom not united to the good of love is not truth in itself, but is apparent truth.* The truth is that there is no good which is good in itself, unless united to its truth; nor any truth which is truth in itself, unless united to its good. Nevertheless good exists separate from truth, and truth separate from good. They are so in hypocrites and flatterers, in evil persons of every kind, and also in those who are in natural good and no spiritual good. These can do good to the church, their country, society, their fellow-citizens, the needy, the poor, the widow, and the orphan: they can also understand truths; from the understanding can think of them, and from thought can speak and teach them. Still, the goods and truths in them are not interiorly, thus not in themselves, goods and truths, but they are so outwardly, and thus are only apparent; for they are only for the sake of self and the world, and not for the sake of good itself and truth itself, consequently they are not from good and truth; wherefore they are of the mouth and the body only,
 2 and not of the heart. They may be likened to gold and silver with which dross or rotten wood or dung is overlaid, and the truths that are uttered, to a breath that passes away, or a delusive light that vanishes, though they appear outwardly like real truths. In those who speak them, however, such truths are only apparent; but still, they may be otherwise to those who hear and receive them, not knowing this; for what is external affects everyone according to his own internal; a truth, from whatever mouth it is uttered, enters into another's hearing, and is received by the mind according to its state and quality. The case is almost similar with those who are hereditarily in natural good and in no spiritual good; for the internal of every good and of every truth is spiritual, and this repels falsities and evils, while what is merely natural favours them; and to favour evils and falsities and to do good are not in agreement.

15. Good may be separated from truth, and truth from good, and, when separated, still appear as good and truth, because man has the faculty of acting, which is called liberty, and the faculty of understanding, which is called rationality. It is from the abuse of these faculties that man can seem in externals different from what he is in internals; consequently a bad man can do good and speak truth, or a devil can feign himself an angel of light. But on this subject see the following passages in the treatise on THE DIVINE LOVE

AND WISDOM:—The origin of evil is from the abuse of the faculties proper to man, which are called rationality and liberty (n. 264–270). These two faculties are in the evil as well as in the good (n. 425). Love without marriage with wisdom, or good without marriage with truth, cannot do anything (n. 401). Love acts in nothing except in conjunction with wisdom or the understanding (n. 409). Love conjoins itself with wisdom or the understanding, and it causes wisdom or the understanding to be reciprocally conjoined with it (410–412). Wisdom or the understanding, from the power given it by love, can be elevated, and perceive the things which are of the light from heaven, and receive them (n. 413). Love can in like manner be elevated, and receive the things which are of the heat from heaven, if it loves its partner wisdom in that degree (n. 414, 415). Otherwise love draws wisdom or the understanding down from its elevation, to act as one with itself (n. 416–418). Love is purified in the understanding, if they are elevated together (n. 419–421). Love purified by wisdom in the understanding becomes spiritual and celestial; but love defiled in the understanding becomes sensual and corporeal (n. 422–424). It is the same with charity and faith and their conjunction, as it is with love and wisdom and their conjunction (n. 427–430). What charity is in the heavens (n. 431).

16. VII. *The Lord does not suffer any thing to be divided; wherefore it must either be in good and at the same time in truth, or it must be in evil and at the same time in falsity.* The Divine Providence of the Lord especially has for its end that a man should be in good and at the same time in truth, and it works for this; for thus a man is his own good and his own love, and also is his own truth and his own wisdom; for by this man is man, being then the Lord's image. But because a man while living in the world can be in good and at the same time in falsity—can also be in evil and at the same time in truth—yea, can be in evil and at the same time in good, and thus as it were be double, and because this division destroys that image and so destroys the man, therefore the Lord's Divine Providence in all and in each of the things belonging to it has in view that this division shall not be. And because it is less hurtful for a man to be in evil and at the same time in falsity than to be in good and at the same time in evil, therefore the Lord permits it, not as if willing it, but as if unable to prevent this, on account of the end, which is salvation. ² The reason that a man can be in evil and at the same time in truth, and the Lord cannot prevent this on account of the end which is salvation, is because the man's understanding can be raised into the light of wisdom, and see truths or acknowledge them when heard, while his love remains below; for a man can

thus be in heaven with the understanding, but in hell with the love. To be of this nature cannot be denied to man; because there cannot be taken from him the two faculties of rationality and liberty, by which he is a man and is distinguished from the beasts, and by which only he can be regenerated and thus saved; for by these a man can act according to wisdom, and can also act according to a love that is not of wisdom; by these also, from the wisdom above he can see the love below, and in this way see the thoughts, intentions, affections—thus the evils and falsities and also the goods and truths—of his life and doctrine; without a knowledge and acknowledgment of which in himself, he cannot be reformed. Of these two faculties something has already been said, and more will be said in what follows. This is the reason why man can be in good and at the same time in truth, also in evil and at the same time in falsity, and also alternately in them.

17. In the world a man can hardly come into the one or the other conjunction or union, that is, of good and truth, or of evil and falsity; for so long as he lives in the world, he is held in a state of reformation or of regeneration: but after death every man comes into one or the other, because then he can no longer be reformed and regenerated; he then remains such as his life in the world, that is, such as his reigning love, has been. If his life, therefore, has been a life of the love of evil, all the truth that he had acquired in the world from teachers, preaching, or the Word, is taken away; and this having been taken away, he drinks in the falsity agreeing with his evil, as a sponge takes up water. On the other hand, if his life had been a life of the love of good, all the falsity which he gathered in the world from hearing and from reading, but which he did not confirm in himself, is then removed; and in its place there is given him truth agreeing with his good. This is meant by these words of the Lord: *Take the talent from him, and give it unto him that hath ten talents; for unto every one that hath shall be given, that he may have abundance; but from him that hath not, shall be taken away even that which he hath* (Matt. xxv. 28, 29; xiii. 12; Mark iv. 25; Luke viii. 18; xix. 24–26).

18. That every one after death must be either in good and at the same time in truth, or in evil and at the same time in falsity, is because good and evil cannot be conjoined, nor can good and at the same time the falsity of evil, nor evil and at the same time the truth of good; for they are opposites, and opposites fight each other until one destroys the other. Those who are in evil and at the same time in good are meant by these words of the Lord to the church of the Laodiceans, in the Apocalypse: *I know thy works, that thou art neither cold nor hot;*

I would thou wert cold or hot ; so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth (iii. 15, 16) : and also by these words of the Lord : No man can serve two masters ; for either he will hate the one and love the other, or else he will hold to the one and neglect the other (Matt. vi. 24).

19. VIII. *That which is in good and at the same time in truth, is something ; and that which is in evil and at the same time in falsity, is not anything.* It may be seen above (n. 11), that what is in good and at the same time in truth is something ; and from this it follows that what is evil and at the same time false is not anything. By its not being anything, is meant that it has no power and no spiritual life. Those who are in evil and at the same time in falsity, who are all in hell, have indeed power with one another ; for one who is evil can do evil, and he also does it in a thousand ways ; nevertheless, he can do evil to the evil only from [their] evil ; but he cannot harm the good in the least, except, as is sometimes done, by a conjunction with their evil ; whence come temptations, which are infestations by the evil who are with them, and the combats thence arising, whereby the good can be freed from their evils. ² Since the evil have no power, all hell before the Lord is not only as nothing, but is absolutely nothing in power, as I have seen proved by abundant experience. But it is wonderful that the wicked all believe themselves to be powerful, and the good all believe themselves to be without power. This is because the evil attribute all things to their own power, and thus to cunning and malice, and nothing to the Lord ; but the good attribute nothing to their own prudence, but all to the Lord who is Almighty. Furthermore, evil and falsity together are not anything, because there is no spiritual life in them ; for this reason the life of the infernals is not called life, but death ; therefore, since all that is anything belongs to life, there cannot be anything belonging to death.

20. They who are in evil and at the same time in truths, may be compared to eagles that soar on high, but drop when deprived of the use of their wings ; for so do men after death, when they have become spirits, if they have understood truths, have spoken them, and have taught them, and yet have had no regard to God in the life. They raise themselves on high, by means of the things belonging to their understanding ; and sometimes they enter the heavens and feign themselves angels of light ; but when truths are taken from them and they are sent out, they fall down into hell. Eagles, moreover, signify men given to rapine, who have intellectual sight ; and wings signify spiritual truths. It was said that they are such, who have had no regard to God in their life. Having regard to God in the life, means nothing

else than thinking this or that evil to be a sin against Him, and therefore not doing it.

21. IX. *The Lord's Divine Providence causes evil and the falsity that is together with it to serve for equilibrium, for relation, for purification, and thus for the conjunction of good and truth in others.* From what has been said it may be evident that the Lord's Divine Providence continually works for truth to be united to good, and good to truth in man, because this union is the church and is heaven. For this union is in the Lord, and in all things that proceed from Him. It is from this union that heaven and the church are called a marriage; therefore the kingdom of God is likened in the Word to a marriage. It is from that union that in the Israelitish church the Sabbath was a most holy thing of worship; for it signified that union. It is also from the same, that in the Word, and in each and all of the things in it, there is a marriage of good and truth: concerning which see the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 80-90). The marriage of good and truth is from the Lord's marriage with the church; and this is from the marriage of Love and Wisdom in the Lord: for good is of love, and truth is of wisdom. From these things it may be seen, that the perpetual object of the Divine Providence is to unite good to truth and truth to good in man, for so man is united to the Lord.

22. But as many have broken and are breaking this marriage, especially by the separation of faith from charity,—for faith is of truth and truth is of faith, and charity is of good and good is of charity,—and as they thereby conjoin in themselves evil and falsity, and have thus become and are becoming opposed [to the Lord], it is nevertheless provided by the Lord, by means of equilibrium, relation, and purification, that they may still be of service for the conjunction of good and truth in others.

23. The conjunction of good and truth in others is provided by the Lord, by means of the EQUILIBRIUM between heaven and hell; for there is a constant exhalation of evil together with falsity from hell; but from heaven there is a constant exhalation of good together with truth. In this equilibrium everyman is kept as long as he lives in the world; and by means of it he is kept in that liberty of thinking, of willing, of speaking, and of doing, in which he can be reformed. Concerning this spiritual equilibrium, from which man has freedom, see the work concerning HEAVEN AND HELL (n. 589-596, and n. 597-603).

24. The conjunction of good and truth is provided by the Lord

by means of RELATION; for there is cognition of the quality of good only by its relation to what is less good, and by its contrariety to evil. Hence comes all that gives perception and sensation, because from this is their quality; for thus everything delightful is perceived and felt from the less delightful and by means of the undelightful; every thing beautiful, from the less beautiful and by means of the ugly; and likewise every good which is of love, from the less good and by means of evil; and every truth which is of wisdom, from the less true and by means of falsity. There must be variety in every thing, from the greatest to the least of it; and when there is the variety in its opposite also, from the least to the greatest, and there comes equilibrium between them, then a relation is established according to the degrees on both sides; and the perception of the thing and the sensation increase or are lessened. But it is to be known that an opposite may take away or may exalt the perceptions and sensations. When an opposite commingles itself with its opposite, it takes them away; but when it does not commingle itself, it exalts them; on which account the Lord exquisitely separates good and evil in man that they may not be mingled, as He separates heaven and hell.

25. The conjunction of good and truth in others is provided by the Lord by means of PURIFICATION, which is effected in two ways, one by temptations, and the other by fermentations. *Spiritual temptations* are nothing else than combats against the evils and falsities that are exhaled from hell and affect man; by these he is purified from evils and falsities, and good is conjoined to truth in him, and truth to good. *Spiritual fermentations* take place in many ways, in the heavens as well as on earth; but in the world it is not known what they are and how they are effected. For there are evils together with falses, which, when introduced into societies, act just in a like manner to ferments put into meal and musts to cause fermentation, by which heterogeneous things are separated and homogeneous things conjoined, and purity and clearness are the result. They are what are meant by these words of the Lord: *The kingdom of the heavens is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened* (Matt. xiii. 33; Luke xiii. 21).

26. These uses are provided by the Lord from the conjunction of evil and falsity in those who are in hell; for the Lord's kingdom, which is not only over heaven, but also over hell, is a kingdom of uses; and it is the Lord's Providence that there shall be there no person by whom use is not performed, and no thing by means of which it is not done.

THE LORD'S DIVINE PROVIDENCE HAS FOR ITS END A HEAVEN FROM THE HUMAN RACE.

27. By long-continued intercourse with angels and spirits, it has been made known to me and proved that heaven is not from any angels so created from the beginning, and that hell is not from any devil created an angel of light and cast down from heaven; but that both heaven and hell are from the human race,—heaven from those who are in the love of good and thence in the understanding of truth, and hell from those who are in the love of evil and thence in the understanding of falsity. On this subject see also what has been shown in the work concerning HEAVEN AND HELL (n. 311–316); in the little work concerning the LAST JUDGMENT (n. 14–27); and in the CONTINUATION CONCERNING THE LAST JUDGMENT AND CONCERNING THE SPIRITUAL

2 WORLD, from beginning to end. Now as heaven is from the human race, and as to dwell with the Lord for ever is heaven, it follows that it was the Lord's end in creation; and because heaven was the end in creation, it is the end of His Divine Providence. The Lord did not create the universe for the sake of Himself, but for the sake of those with whom He will be in heaven; for spiritual love is such that it wishes to give its own [*suum*] to another; and so far as it can do this, it is in its esse, in its peace, and in its blessedness. Spiritual love has this from the Lord's Divine Love, which is infinitely such. From this it follows, that the Divine Love, and hence the Divine Providence, has for its end a heaven, consisting of men who have become and who are becoming angels, to whom the Lord can give all the blessings and happiness of love and wisdom, and give these from Himself in them. Nor can He give them in any other way; for there is in them from creation the image and likeness of Himself; the image in them is wisdom, and the likeness in them is love; and the Lord in them is love united to wisdom and wisdom united to love; or, what is the same, is good united to truth and truth united to good; which union was treated of

3 in the preceding article. But as it is not known what heaven is in general or with many persons, and what it is in particular or with one; what it is in the spiritual world, and what in the natural world,—and yet it is important to know this, because heaven is the end of the Divine Providence,—therefore I desire to present the subject in some measure of light, in the following

order: I. Heaven is conjunction with the Lord. II. Man is from creation such that he can be more and more closely conjoined with the Lord. III. The more closely a man is conjoined with the Lord, the wiser he becomes. IV. The more closely a man is conjoined with the Lord, the happier he becomes. V. The more closely a man is conjoined with the Lord, the more distinctly he seems to himself as if he were his own, and the more clearly he perceives that he is the Lord's.

28. I. *Heaven is conjunction with the Lord.* Heaven is not heaven from the angels, but from the Lord; for the love and wisdom in which the angels are, and which make heaven, are not from them, but from the Lord, and are indeed the Lord in them. And since love and wisdom are the Lord's, and are the Lord in heaven; and since love and wisdom make the life of the angels; it is also manifest that their life is the Lord's, yea, is the Lord. The angels themselves confess that they live from the Lord; and from this it may be evident that heaven is conjunction with the Lord. But as conjunction with the Lord is various, and hence heaven is not the same to one as to another, it also follows that heaven is according to conjunction with the Lord. It will be seen in the following article that the conjunction is closer and closer, or is more and more remote. Something will now be said concerning that conjunction, how it is effected, and of what quality it is: It is a conjunction of the Lord with the angels, and of the angels with the Lord; thus it is reciprocal. The Lord flows into the life's love of the angels, and the angels receive Him in wisdom, and by this they in turn conjoin themselves with the Lord. But it is to be well known that it appears to the angels as if they conjoin themselves with the Lord by wisdom, but still the Lord conjoins them with Himself by wisdom; for their wisdom also is from the Lord. It is the same if it is said that the Lord conjoins Himself with the angels by good, and that the angels in turn conjoin themselves with the Lord by truth; for all good is of love, and all truth is of wisdom. But as this reciprocal conjunction is an arcanum² which few can understand without explanation, I will unfold it, as far as possible, by things that are adapted to the comprehension. In the treatise concerning the DIVINE LOVE AND WISDOM (n. 404, 405), it is shown how love conjoins itself with wisdom; namely, by the affection for knowing, from which comes the affection for truth, and by the affection for understanding, from which comes the perception of truth, and by the affection for seeing what is known and understood, from which comes thought. The Lord flows into all these affections, for they are derivations from the life's love of every one; and the angels receive the influx in the perception of truth and in the thought, for in these the influx becomes apparent to them, but not in the

4 affections. Now, as perceptions and thoughts appear to the angels as if they were their own, when yet they are from affections which are from the Lord, therefore there is the appearance that the angels conjoin themselves reciprocally with the Lord when yet the Lord conjoins them with Himself; for affection itself produces the perceptions and thoughts, as affection which is of love is their soul; for no one can perceive and think any thing without affection, and every one perceives and thinks according to affection. Hence it is manifest that the reciprocal conjunction of the angels with the Lord is not from the angels but only seems to be from them. Such also is the conjunction of the Lord with the church, and of the church with the Lord which is called the heavenly and spiritual marriage.

29. All conjunction in the spiritual world is effected by inspection. When any one there is thinking of another from an affection for speaking with him, the other becomes forthwith present, and they see each other face to face; and so it is when any one is thinking of another from an affection of love: but by this affection conjunction is effected; by the other, presence only. This is peculiar to the spiritual world, for the reason that all there are spiritual; it being otherwise in the natural world, in which all are material. In the natural world the same takes place with men in the affections and thoughts of their spirit; but because there are spaces in the natural world, while in the spiritual world the spaces are only appearances, therefore in the spiritual world that which takes place in the thought of every
 2 one's spirit is actually effected. This has been said that it may be known how the Lord's conjunction with the angels is effected, and also the apparent reciprocal conjunction of the angels with the Lord; for all the angels turn the face to the Lord, and the Lord looks at them in the forehead, and the angels look to the Lord with the eyes, for the reason that the forehead corresponds to love and its affections, and the eyes correspond to wisdom and its perceptions. Still the angels do not from themselves turn the face to the Lord, but the Lord turns them to Himself; this He does by influx into their life's love, and through that He enters into the perceptions and thoughts, and so turns them
 3 round. Such a circle of love to the thoughts, and from the thoughts to the love from love, is in all things of the human mind; which circle may be called the circle of life. On these subjects some things may also be seen in the treatise concerning the DIVINE LOVE AND WISDOM; as these:—The angels constantly turn the face to the Lord as a Sun (n. 129–134). All the interiors, both of the mind and the body of the angels, are likewise turned to the Lord as a Sun (n. 135–139). Every spirit, of whatever quality, turns himself likewise to his ruling love (n. 140–145). Love conjoins itself with wisdom, and causes wisdom

to be reciprocally conjoined (n. 410-412). The angels are in the Lord, and the Lord is in them; and, because the angels are recipients, the Lord alone is heaven (n. 113-118).

30. The Lord's heaven in the natural world is called the church; and an angel of this heaven is a man of the church who is conjoined with the Lord; he also becomes an angel of the spiritual heaven after his departure from the world. And from this it is manifest that what has been said concerning the angelic heaven must be understood likewise of the human heaven that is called the church. The reciprocal conjunction with the Lord which makes heaven in man is revealed by the Lord in these words: *Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit; for without Me ye can do nothing* (John xv. 4, 5).

31. From these things it may be evident that the Lord is heaven not only in general with all there, but also in particular with each one there; for every angel is a heaven in the least form; and heaven in general consists of as many heavens as there are angels, as may be seen in the work concerning HEAVEN AND HELL (n. 51-58). Since this is so, let no one cherish the error which enters into the first thought with many, that the Lord is in heaven among the angels, or that He is with them as a king in His kingdom. As to appearance He is above them, in the Sun there; but as to their life of love and wisdom, He is in them.

32. II. *Man is from creation such that he can be more and more closely conjoined with the Lord.* This may be evident from what is shown concerning Degrees, in the treatise on the DIVINE LOVE AND WISDOM, Part III., especially from the following:—There are three discrete degrees or degrees of height in man from creation (n. 230-235). These three degrees are in every man from birth; and as they are opened, the man is in the Lord and the Lord in him (n. 236-241). All perfections increase and ascend with the degrees, and according to them (n. 199-204). From which it is manifest that man from creation is such that he can be more and more closely conjoined with the Lord, by the degrees. But it is necessary to know well what degrees are, and that they are of a two-fold kind, discrete or degrees of height, and continuous or degrees of breadth; also the difference between them; to know further, that every man from creation, and thence from birth, has the three discrete degrees or the degrees of height; that man comes into the first degree, which is called the natural, when he is born, and may increase this degree in himself by continuity even till he becomes rational; that he comes into the second degree,

which is called the spiritual, if he lives according to the spiritual laws of order, which are Divine truths; and that he can also come into the third degree, which is called the celestial, if he lives according to the celestial laws of order, which are Divine goods. These degrees are opened actually by the Lord in man according to his life in the world, but not perceptibly and sensibly till after he leaves the world; and as they are opened and afterwards perfected, so man is more and more closely conjoined with the Lord. By drawing nearer, this conjunction may be increasing for ever, and with the angels it is for ever increasing; but still an angel cannot attain or even touch the first degree of the Lord's Love and Wisdom, because the Lord is Infinite and an angel is finite, and there is no ratio between the Infinite and the finite. Since no one can understand man's state, and the state of his elevation and approximation to the Lord, unless he has a knowledge of these degrees, they have been particularly considered in the treatise concerning the DIVINE LOVE AND WISDOM (n. 173-281), which see.

33. It will now be briefly told how a man can be more closely conjoined with the Lord, and then how the conjunction appears closer and closer. *A man is more and more closely conjoined with the Lord*, not by knowledge alone, nor by intelligence alone, nor even by wisdom alone, but by the life conjoined with them. Man's life is his love, and love is manifold. In general, there is the love of evil, and the love of good. The love of evil is the love of adultery, of revenge, of fraud, of blasphemy, and of depriving others of their goods; the love of evil finds pleasure and delight in thinking of these things and doing them. The derivations of this love, which are its affections, are as many as the evils are to which it has determined itself; and the perceptions and thoughts of this love are as many as the falsities are which favour the evils and confirm them. These falsities make one with the evils, as the understanding makes one with the will; they are not separated from each other, for one is of the other. Now because the Lord flows into the life's love of every one, and through its affections into the perceptions and thoughts, and not the reverse, as was said above, it follows that He can conjoin Himself closely only in proportion as the love of evil with its affections, which are lusts, has been removed; and as these reside in the natural man, and as man feels as if he does from himself whatever he does from the natural man, therefore man ought as if from himself to remove the evils of that love; and then, as far as he removes them, the Lord draws nearer and conjoins Himself with him. Any one may see from reason that lusts with their delights block the way and close the doors before the Lord, and cannot be cast out by the Lord while man himself is keeping the doors

shut, and is pressing and pushing from the outside, that they may not be opened. That man ought to open them himself, is manifest from the Lord's words in the Apocalypse: *Behold I stand at the door and knock; if any man hear My voice and open the door, I will come in to him, and will sup with him and he with Me* (iii. 20). It is hence manifest that, so far as one shuns evils³ as diabolical and as obstacles to the Lord's entrance, he is more and more closely conjoined with the Lord, and he the most closely who abominates them as so many dark and fiery devils; for evil and the devil are one, and the falsity of evil and Satan are one. For as the Lord's influx is into the love of good and into its affections, and through these affections into the perceptions and thoughts which all derive that which makes them truths from the good in which the man is; so the influx of the devil, that is, of hell, is into the love of evil and its affections which are concupiscences, and through these into the perceptions and thoughts which all derive that which makes them falsities from the evil in which the man is. *How that conjunction appears*⁴ *closer and closer*: The more fully the evils in the natural man are removed by shunning them and turning away from them, the more closely is the man conjoined with the Lord; and as love and wisdom, which are the Lord Himself, are not in space,—for affection which is of love and thought which is of wisdom have nothing in common with space—therefore, according to the conjunction by love and wisdom, the Lord seems nearer; and, on the contrary, more remote according to the rejection of love and wisdom. Space does not exist in the spiritual world, but distances and presence there are appearances in accordance with similarities and dissimilarities of affections; for, as before said, affections which are of love, and thoughts which are of wisdom, and in themselves spiritual, are not in space. On this subject see what is shown in the treatise on the DIVINE LOVE AND WISDOM (n. 7–10, 69–72, and elsewhere). The Lord's conjunction with the man in whom evils⁵ have been removed, is meant by these words of the Lord: *The pure in heart shall see God* (Matt. v. 8): and by these: *He that hath My commandments and keepeth them. . . . We will come unto him and make our abode with him* (John xiv. 21, 23). To have the commandments is to know, and to keep them is to love; for it is also there said, *He that keepeth My commandments, he it is that loveth Me*.

34. III. *The more closely a man is conjoined with the Lord, the wiser he becomes.* Since there are three degrees of life in man from creation, and thence from birth (see above, n. 32), there are especially three degrees of wisdom in him. These are the degrees which are opened in man according to conjunction; they are opened according to love, for love is con-

junction itself: but of the ascent of love according to degrees, man has only an obscure perception; the ascent of wisdom, however, is clearly perceived with those who know and see what wisdom is. The degrees of wisdom are perceived, because love enters through the affections into the perceptions and thoughts, and these place themselves within the mind's internal sight, which corresponds to the external sight of the body. It is owing to this that wisdom appears, but not the affection of love that produces it. It is the same with all things that are actually done by man. How the body does them is perceived; but not how the soul: so, also, man's mode of meditation, perception, and thought is perceived; but the manner in which their soul, which is the affection of good and truth, produces the
 2 meditation, perception, and thought, is not perceived. There are three degrees of wisdom, the natural, the spiritual, and the celestial. Man is in the natural degree of wisdom while he lives in the world. This degree may then be perfected in him to its highest point, and yet it cannot enter the spiritual degree, because this degree is not connected with the natural degree continuously, but is conjoined with it by correspondences. After death man is in the spiritual degree of wisdom; and this degree is also such that it may be perfected to the highest point, but yet it cannot enter the celestial degree of wisdom, for this degree is not connected with the spiritual continuously, but is conjoined with it by correspondences. From this it may be evident that wisdom can be elevated in a triplicate ratio; and that in each degree it may be perfected to the highest point, in
 3 a simple ratio. He who comprehends the steps of elevation and the perfecting of these degrees can in some measure perceive what is said concerning angelic wisdom, that it is ineffable; and, moreover, it is so ineffable that a thousand ideas in the thought of the angels from their wisdom can present but a single idea in the thought of men from their wisdom; the nine hundred and ninety-nine ideas in the thought of the angels not being able to gain entrance, for they are supernatural. That this is so, it has been given me to know by repeated living experience; but, as was said above, no one can come into that ineffable wisdom of the angels, unless by conjunction with the Lord and according to it, for the Lord alone opens the spiritual degree and the celestial degree, and in those only who are wise from Him: and they are wise from the Lord who reject the devil, that is, evil, from themselves.

35. But let no one believe that it is wisdom in any one to know many things, to perceive them in some light, and to be able to discourse intelligently concerning them, unless the wisdom is conjoined with love; for love by its affections produces wisdom. If it is not conjoined with love, it is like a meteor

vanishing in the air, and like a falling star; but wisdom conjoined with love is like the abiding light of the sun, and like a fixed star. A man has the love of wisdom so far as he holds in aversion the diabolic crowd of the lusts of evil and falsity.

36. The wisdom that comes to the perception is the perception of truth from the affection for it, especially the perception of spiritual truth,—for there is civil truth, moral truth, and spiritual truth. They who are in the perception of spiritual truth from the affection for it, are also in the perception of moral and of civil truth; for the affection for spiritual truth is the soul of these perceptions. I have sometimes spoken with the angels concerning wisdom; and they said that wisdom is conjunction with the Lord, because He is Wisdom itself; and that a man comes into that conjunction who rejects hell from himself, and so far as he rejects it. They said that they represent wisdom to themselves as a palace, magnificent and highly adorned, the ascent to which is by twelve steps; and that no one reaches the first step unless from the Lord by conjunction with Him; and every one goes higher according to the conjunction; and as he ascends, he perceives that no one is wise from himself, but from the Lord; also, that the things in which a man is wise, compared with the things in which he is not wise, are as a few drops to a great lake. The twelve steps to the palace of wisdom signify goods conjoined with truths and truths conjoined with goods.

37. IV. *The more closely a man is conjoined with the Lord, the happier he becomes.* The same may be said concerning degrees of happiness as was said above (n. 32 and 34), concerning the degrees of life and wisdom according to conjunction with the Lord; for felicities or beatitudes and delights ascend, as the higher degrees of the mind which are called the spiritual and the celestial are opened in man; and after his life in the world these degrees increase to eternity.

38. No one who is in the delight of the lusts of evil can know anything concerning the delight of the affections of good in which the angelic heaven is; for these delights are wholly opposite to each other in internals, and consequently are interiorly opposite in externals, though they differ but little on the mere surface. For every love has its own delights; even a love of evil has them with those who are in lusts,—as the love of committing adultery, of revenge, of fraud, theft, cruelty; yea, in the most wicked, of blaspheming the holy things of the church, and pouring out their venom against God. The love of bearing rule from self-love is the fountain-head of these delights; they are

from the lusts that beset the interiors of the mind; from them they flow down into the body, and there excite the unclean things that titillate the fibres; and thus from the mind's delight, according to the lusts, comes delight to the body. What the unclean things are that titillate the bodily fibres of those who are in such lusts, and their quality, anyone may know after death, in the spiritual world. In general, they are cadaverous, excrementitious, stercoraceous, nidorous, and urinous; for the hells abound in such unclean things. That they are correspondences may be seen in the treatise on the DIVINE LOVE AND WISDOM (n. 422-424). But after those in whom they are have entered hell, these filthy delights are turned into direful things. These things have been said, to aid in understanding what the nature of the happiness of heaven is, which will now be spoken of; for every thing is known from its opposite.

39. The blessings, the charms, the delights and amenities, in a word the felicities of heaven, cannot be described by words, though perceptible to the sense in heaven; for what is perceptible to sense only, cannot be described; for it does not fall into ideas of thought, nor, from thence, into words; for only the understanding sees, and it sees the things which are of wisdom or truth, not the things that are of love or good: wherefore those felicities are inexpressible, but still they ascend in a like degree with wisdom; their varieties are unlimited, and each is ineffable. I have heard and have perceived this. But these felicities enter as man removes the lusts of the love of evil and falsity as if from himself but still from the Lord; for they are the felicities of the affections of good and truth, which are opposite to the lusts of the love of evil and falsity. The felicities of the affections of the love of good and truth begin from the Lord, thus from the inmost; and they diffuse themselves thence into lower things even to the ultimates; and so they fill the angel, making him to be as it were wholly delight. Such felicities, with infinite varieties, are in every affection of good and truth, especially in the affection of wisdom.

40. The delights of the lusts of evil and the delights of the affections of good cannot be compared; because the devil is inwardly in the delights of the lusts of evil, and the Lord is inwardly in the delights of the affections of good. If a comparison is to be made, the delights of the lusts of evil can be compared only with the lascivious delights of frogs in stagnant waters, and of serpents amid stench; while the delights of the affections of good may be compared to the delights of the mind [*animus*] in gardens and flower-beds; for things like those which affect the frogs and the serpents, also affect those in the hells

who are in the lusts of evil; and things like those which affect the mind [*animus*] in gardens and flower-beds, also affect those in the heavens who are in the affections of good; for, as was said above, corresponding unclean things affect the evil, and corresponding clean things affect the good.

41. It may be evident from these things that the more closely any one is conjoined with the Lord, the happier he becomes. But this happiness rarely shows itself in the world; for man is then in the natural state, and the natural does not communicate with the spiritual by continuity, but by correspondences; and this communication is not felt except by a certain quiet and peace of mind [*animus*], chiefly following combats against evils. But when man puts off the natural state and enters the spiritual, which he does after his departure from the world, then the happiness above described gradually manifests itself.

42. V. *The more closely a man is conjoined with the Lord, the more distinctly he seems to himself as if he were his own* [*suus*], *and the more clearly he perceives that he is the Lord's*. There is an appearance that the more closely one is conjoined with the Lord, the less he is his own. It so appears to all the evil, and also to those who from religion believe that they are not under the yoke of the law, and that no one can do good from himself. For these last, as well as the evil, are unable to see otherwise than that not to be allowed to think and will evil, but only good, is not to be one's own [*suus*]; and because those who are conjoined with the Lord are neither willing nor able to think and will evil, these two classes conclude, from the appearance to themselves, that this is not to be one's own; when nevertheless the contrary is the truth.

43. There is infernal freedom and there is heavenly freedom. It is from infernal freedom to think and will evil, and so far as civil and moral laws do not hinder, to speak and do it; but it is from heavenly freedom to think and will good, and so far as ability is given, to speak and do it. Whatsoever man thinks, wills, speaks, and does from freedom, he perceives as his own, for all freedom with everyone is from his love; wherefore they who are in the love of evil perceive no otherwise than that infernal liberty is liberty itself: but they who are in the love of good perceive that heavenly liberty is liberty itself, consequently that the opposite is slavery to both. Still it cannot be denied by anyone that [only] one or the other is freedom; for two kinds of freedom, in themselves opposite, cannot each be freedom itself. Moreover, it cannot be denied that to be led by good is freedom, and to be led by evil is slavery; for to be led by good is from the Lord, and to be led by evil is from the devil. Now, ²

since all that a man does from freedom appears as his own, for it is of his love (and to act from one's love is to act from freedom, as was said above), it follows that conjunction with the Lord makes a man seem to himself free and therefore his own [*suus*]; and the closer the conjunction with the Lord is, the more free he seems, and hence, the more his own. That he seems to himself *more distinctly* as his own, is because the Divine Love is such that it wills its own to be another's, thus to be a man's and an angel's. Such is all spiritual love, and pre-eminently the Divine Love. And further: the Lord in no wise compels anyone; for anything whatever to which one is forced, does not appear as his; and what does not seem as one's own, cannot be made of his love, and thus appropriated to him as his own. Therefore man is led by the Lord continually in freedom, and is also reformed and regenerated in freedom. But concerning this, more will be said in what follows; something may also be seen above (n. 4).

44. That the more distinctly a man appears to himself as his own, the more clearly he perceives that he is the Lord's, is because the more closely he is conjoined with the Lord the wiser he becomes, as shown above (n. 34-36); and wisdom teaches this, and also perceives it. The angels of the third heaven, as they are the wisest of the angels, also perceive this; and further, they call it freedom itself; but they call it slavery to be led by themselves. They also give the reason: That the Lord does not flow immediately into the things that are of their perception and thought from wisdom, but into the affections of the love of good, and through these into the others; and that they have a perception of the influx in the affection from which they have wisdom; and that, thereafter, all which they think from wisdom appears as from themselves, thus as their own; and that, by this, a reciprocal conjunction is established.

45. As the Lord's Divine Providence has a heaven from the human race for its end, it follows that its end is the conjunction of the human race with Himself (see n. 28-31): and again, that its end is, for man to be more and more closely conjoined with Him (see n. 32, 33), for thus man has heaven more interiorly; also, that its end is for man by this conjunction to become wiser (n. 34-36): and he becomes happier (n. 37-41), because it is from wisdom, and according to it that man has heaven, and by it he has happiness also; and finally, that its end is for man to appear to himself more distinctly as his own [*suus*], and still to perceive more clearly that he is the Lord's (n. 42-44). All these things are of the Lord's Divine Providence; for they all are heaven, which it has for its end.

THE LORD'S DIVINE PROVIDENCE, IN ALL THAT
IT DOES, REGARDS THE INFINITE AND THE
ETERNAL.

46. It is known in the Christian world that God is Infinite and Eternal; for, in the Doctrine of the Trinity that has its name from Athanasius, it is said that God the Father is Infinite, Eternal, and Omnipotent; in like manner God the Son, and God the Holy Spirit; and that, nevertheless, there are not three Infinite, Eternal, and Omnipotent, but One. It follows from this that, as God is Infinite and Eternal, nothing can be predicted of God but the Infinite and the Eternal. But what the Infinite and Eternal is cannot be comprehended by the finite, and yet it can be: it cannot be comprehended because the finite cannot hold the infinite; and it can, because there are abstract ideas, by which things are seen to be, though what they are in quality be not seen. Such ideas are given concerning the Infinite; as, that God because He is Infinite, or the Divine because it is Infinite, is Esse itself; is Essence and Substance itself; is Love itself and Wisdom itself; or is Good itself and Truth itself; is thus the Itself; yea, is Man Himself: they are given, too, if it is said that the Infinite is the All,—as, that Infinite Wisdom is Omniscience, and that Infinite Power is Omnipotence. But still these 2 things fall into indistinctness of thought, and, from being incomprehensible, perchance into denial; unless the things which thought derives from nature be withdrawn from the idea, especially the things which thought has from the two properties of nature, space and time; for these cannot but limit ideas, and cause abstract ideas to be as nothing. But if those things can be withdrawn from the idea in man, as they are in an angel, then may the Infinite be comprehended by means of such ideas as were enumerated above; it may also be comprehended that man is something, because he was created by the Infinite God who is All; and that he is a finite substance, because he was created by the Infinite God who is Substance itself; also, that he is wisdom, because he was created by the Infinite God who is Wisdom itself; and so on; for unless the Infinite God were the All, Substance itself, and Wisdom itself, man would not be anything; thus would either be nothing, or merely an idea of being, according to the visionaries called idealists. From the things shown in 3 the treatise concerning the DIVINE LOVE AND WISDOM, it is mani-

fest that the Divine Essence is Love and Wisdom (n. 28–39); that the Divine Love and the Divine Wisdom are Substance itself and Form itself, also His own Self, and the Only one (*et quod sit Ipsum et Unicum*) (n. 40–46); and that God created the universe and all things thereof from Himself and not from nothing (n. 282–284). It follows from this, that every created thing, and especially man, and the love and wisdom in him, are something, and not merely ideas of being; for unless God were Infinite, there would not be the finite; and unless the Infinite were All, there would not be anything; and unless God had created all things from Himself, there would be nothing. In a word, WE ARE BECAUSE GOD IS.

47. As the Divine Providence is now treated of, and as it is here to be shown that, in all which it does, it regards the infinite and the eternal, and as this cannot be set forth distinctly unless in some order, the order shall be as follows: I. The Infinite in itself and Eternal in itself is the same as the Divine. II. The Infinite and Eternal in itself cannot but regard what is infinite [and eternal] from itself in the finite. III. The Divine Providence, in all that it does, regards what is infinite and eternal from itself, especially in saving the human race. IV. An image of the Infinite and Eternal exists in the angelic heaven from a saved human race. V. To regard the Infinite and Eternal in forming the angelic heaven, that it may be before the Lord as one man, the image of Himself, is the inmost of the Divine Providence.

48. I. *The Infinite in itself and Eternal in itself is the same as the Divine.* This may be evident from what has been shown in many places in the treatise concerning the DIVINE LOVE AND WISDOM. That the Infinite in itself and Eternal in itself is the Divine, is according to the angelic idea; by the Infinite, the angels understand nothing else than the Divine Esse, and by the Eternal, the Divine Existere. But that the Infinite in itself and Eternal in itself is the Divine, can be seen by men, and cannot be seen. It can be seen by those who think of the Infinite, not from space, and of the Eternal, not from time; but it cannot be seen by those who think of the infinite and the eternal from space and time. Thus it can be seen by those who think on a higher plane, that is, interiorly in the rational mind; but it cannot be seen by those who think on
2 a lower plane, that is, externally. Those by whom it can be seen, reflect that an infinity of space cannot be; so neither an infinity of time, which is an eternity from which [things have been]; because infinity has no end, either first or last, or is without limits. They also reflect that neither can there be an Infinite from itself; because *from itself* supposes limit, and a

beginning or prior from which it is; and therefore it is unmeaning to speak of the Infinite and Eternal from itself, for this would be like speaking of *Esse* from itself, which is contradictory; for an Infinite from itself would be an Infinite from an Infinite, and *Esse* from itself would be *Esse* from *Esse*; and this Infinite and *Esse* would either be the same with THE INFINITE, or would be finite. From these and similar reasons, which may be seen interiorly in the rational mind, it is manifest that there is the Infinite in itself, and the Eternal in itself; and that this Infinite and Eternal is the Divine from which all things are.

49. I know that many will say within themselves, How can one interiorly in his rational mind comprehend a something without space and without time; and that it not only is, but also that it is the all, and is the *Itself* from which all things are? But reflect interiorly whether love or any one of its affections, or wisdom or any one of its perceptions, yea, whether thought, is in space and in time; and you will find that they are not; and since the Divine is Love itself and Wisdom itself, it follows that the Divine cannot be conceived of as in space and time; so neither can the Infinite. For a clearer perception of this, examine the question whether thought is in time and space: Suppose thought to go on for ten or twelve hours; may not this space of time seem but an hour or two? and may it not possibly seem to be one or two days? Its appearance is according to the state of the affection from which the thought comes. If the affection is one of gladness, in which there is no thought of time, ten or twelve hours spent in thought seem hardly one or two. But the reverse is the case if the affection is one of sorrow, in which time is noticed. From this it is manifest, that time is only an appearance according to the state of affection from which thought comes. So it is with distance in space while in thought, whether taking a walk or travelling about.

50. Since angels and spirits are affections that are of love, and thoughts from affection, they, therefore, are not in space and time, but only in the appearance of them. To them there is an appearance of space and time according to the states of the affections and of the thoughts from the affections. Wherefore, when one is thinking of another from affection, with the purpose and wish to see him or to speak with him, he is forthwith presented before him. Hence it is, that there are spirits² present with every man who are in like affection with himself; evil spirits with one who is in the affection of similar evil, and good spirits with one who is in the affection of similar good; and they are as much present as if he were included in their society. Space and time do nothing towards presence; because

affection and the thought from it are not in space and time; and spirits and angels are affections, and thoughts from affection.

3 It has been given me to know that this is so from the living experience of many years; and also with having conversed with many after their death, some in Europe and its various kingdoms, and some in Asia and Africa and their various kingdoms: and they were all near me; but if there were space and time with them, a journey and time to make it must have intervened.

4 Indeed every man knows this from what is inherent in himself or in his own mind, of which I have had evidence in this,—that no one has thought of any distance in space when I have told him that I had spoken with some one who died in Asia, Africa, or in Europe, as, for example, with Calvin, Luther, Melancthon, or with some king, ruler, or priest in a distant land; nor did even the thought arise,—How could he speak with those who lived there? and how could they come and be with him, while land and sea lie between? From this also it has been manifest to me that one does not think from space and time while he is thinking of those who are in the spiritual world. Nevertheless, that there is to them the appearance of space and of time may be seen in the work concerning HEAVEN AND HELL (n. 162–169, 191–199).

51. From these things it may now be evident that the Infinite and Eternal, thus the Lord, is to be thought of without space and time; and that such thought is possible; also that they who think interiorly in the rational mind have such thought: and that then the Infinite and Eternal is the same as the Divine. Thus angels and spirits think. From thought abstracted from time and space, there is a comprehension of the Divine Omnipresence and the Divine Omnipotence, also of the Divine from eternity; but none at all from thought in which the idea from space and time is inherent. From these things it is manifest that there can be thought concerning God from eternity, but not concerning nature from eternity; consequently, there can be thought concerning the creation of the universe by God, but none at all concerning creation from nature; for space and time are properties of nature, but the Divine is without them. That the Divine is without space and time may be seen in the treatise concerning the DIVINE LOVE AND WISDOM (n. 7–10, 69–72, 73–76, and elsewhere).

52. II. *The Infinite and Eternal in itself cannot but regard what is infinite and eternal from itself in the finite.* By the Infinite and Eternal in itself is meant the Divine itself, as was shown in the preceding article; by the finite are meant all things created by the Divine, and especially men, spirits, and angels; and to regard what is infinite and

eternal from Itself, is to regard the Divine, that is, Itself in them, as a man looks at an image of himself in a mirror. That it is so, is shown in many places in the treatise concerning the DIVINE LOVE AND WISDOM, especially where it is shown that in the created universe there is an image of man, and an image of the infinite and the eternal (n. 317, 318), thus an image of God the Creator, that is, of the Lord from eternity. But it is to be known that the Divine in itself is in the Lord; but the Divine from itself is the Divine from the Lord in created things.

53. But this must be illustrated, that it may be more fully understood. The Divine can regard only the Divine; and it can regard the Divine nowhere but in things created by Itself. That it is so is evident from this, that no one can regard another except from what is his own in himself. He who loves another regards him from his own love in himself; one who is wise regards another from his own wisdom in himself. He may indeed see that the other loves him or does not love him, and that he is wise or that he is not wise; but he sees this from the love and the wisdom in himself; therefore he conjoins himself with the other so far as the other loves him as he loves the other, or so far as the other is wise as he is wise; for so they make one. It is similar with the Divine in itself; for the ² Divine in itself cannot regard Itself from another, as from a man, a spirit, or an angel; for in them there is nothing of the Divine in itself, from which [all things are]; and to regard the Divine from another in whom there is nothing of the Divine would be to regard the Divine from what is not Divine, which is impossible. From this it is, that the Lord is so conjoined with man, spirit, and angel, that all which has relation to the Divine is from the Lord, and not from them. For it is known that all the good and all the truth which any one has, is not from himself but from the Lord; indeed, that one cannot even name the Lord, or speak His names Jesus and Christ, unless from Him. From this it now follows, that the Infinite and ³ Eternal, which is the same as the Divine, regards all things in the finite infinitely; and that He conjoins Himself with them according to the degree of the reception of wisdom and love in them. In a word, the Lord cannot have a dwelling-place in man and angel, and abide with them, except in His Own; not in what belongs to them, for this is evil; and if it were good, still it is finite, which in itself and from itself is not capable of holding the Infinite. From these things it is manifest that it can never be possible for the finite to behold the Infinite, but that the Infinite can behold the Infinite from Himself in finite things.

54. It appears as if the Infinite could not be conjoined with

the finite, because there is no ratio between them, and because the finite is incapable of holding what is infinite; but still there is conjunction, both because the Infinite created all things from Himself, according to what is shown in the treatise concerning the DIVINE LOVE AND WISDOM (n. 282, 284), and because the Infinite cannot regard any thing in the finite except what is infinite from Himself, and that this can appear to the finite as in them. Thus there is given a ratio of the finite and the Infinite, not from the finite but from the Infinite in the finite, and so likewise the finite has a capacity for the Infinite; not the finite in itself, yet as if in itself from the Infinite from Itself in him. But of this more in what now follows.

55. III. *The Divine Providence, in all that it does, regards what is infinite and eternal from itself, especially in saving the human race.* The Infinite and Eternal in itself is the Divine itself, or the Lord in Himself; but the Infinite and Eternal from itself is the proceeding Divine, or the Lord in others created from Himself, thus in men and in angels; and this Divine is the same with the Divine Providence; for the Lord, by the Divine from Himself, provides for all things to be held together in the order in which and into which they were created; and because the proceeding Divine works this, it follows that all this is the Divine Providence.

56. That the Divine Providence in all which it does regards what is infinite and eternal from itself, may be evident from this, that every created thing proceeds from the First, who is the Infinite and Eternal, to ultimates; and from ultimates to the First from whom it came; as is shown in the treatise concerning the DIVINE LOVE AND WISDOM, in the part which treats of the creation of the universe. And because the First from which it is, exists most interiorly in all progression, it follows that the proceeding Divine or the Divine Providence regards, in all that it does, some image of the infinite and eternal. It regards this in all things: but in some things to the evidence of the perception, and in others not. It presents that image to the evidence of perception in the variety of all things, and in
 2 the fructification and multiplication of all things. *An image of the infinite and eternal in the variety of all things* is apparent in this, that there is not one thing which is the same as another, nor can there be to eternity. This is manifest to the eye, in the faces of human beings from their first creation; also from their minds [*animus*], of which their faces are the types; and also from the affections, perceptions, and thoughts, for the mind [*animus*] is from these. For this reason, there are no two angels in the universal heaven, nor two spirits, who are the same; nor can there be, to eternity. And so it is with every

object of sight, in both worlds, the natural and the spiritual. From this it may be evident that variety is infinite and eternal. *An image of the infinite and eternal in the fructification and 3 multiplication of all things*, is evident from the power inherent in the seeds of the vegetable kingdom, and from proliferation in the animal kingdom, especially in the family of fishes; for if they were fructified and multiplied according to their ability, they would within a lifetime fill the space of the whole world, and even of the universe. From this it is manifest that in the power of increase lies hidden the endeavour to propagate itself to infinity. And as fructification and multiplication have not failed from the beginning of creation, and will never cease, it follows that in this faculty there is the endeavour to propagate itself to eternity.

57. It is the same with men as to their affections which are of love, and their perceptions which are of wisdom. The variety of them both is infinite and eternal; so, also, their fructification and multiplication, which are spiritual. No man enjoys an affection and perception so like another's as to be the same; nor can such ever be. Moreover, affections may be fructified and perceptions multiplied without end. That knowledge is inexhaustible is known. This faculty of fructification and multiplication without limit, or to infinity and eternity, men have in natural things; but it is in spiritual things with the spiritual angels, and in celestial things with the celestial angels. Not only are affections, perceptions, and knowledges such in general; but also every single thing in them, even the most minute, in particular. They are such because they have their existence from the Infinite and Eternal in itself, by what is infinite and eternal from itself. But because the finite has not any thing of the Divine in itself, there is therefore no such thing, not even the most minute, in man or angel, as his own: for a man or an angel is finite, and only a receptacle, in itself dead; what is living, in him, is from the proceeding Divine conjoined with him by contiguity, and appearing to him as his own. That the case is so will be seen in what follows.

58. The Divine Providence regards what is infinite and eternal from itself especially in saving the human race, because a heaven from the human race is the end of the Divine Providence, as was shown above (n. 27-45); and this being the end, it follows that the reformation and the regeneration of man, thus his salvation, is what the Divine Providence especially regards; for heaven has existence from those who are saved, or the regenerate. Since to regenerate man is to unite in him good and truth, or love and wisdom, as they are united in the Divine which proceeds from the Lord, therefore the Divine

Providence primarily regards this in saving the human race; for the image of the Infinite and Eternal in man exists only in the marriage of good and truth. That the proceeding Divine does this in the human race, is known from those who, being filled with the proceeding Divine which is called the Holy Spirit, have prophesied, of whom mention is made in the Word; also from those who, being enlightened, see Divine truths in the light of heaven; especially with the angels, who sensibly perceive the presence, the influx, and the conjunction; but the angels also recognise that the conjunction is only what may be called adjunction.

59. It is not as yet known that the Divine Providence in all progression with man regards his eternal state; but it cannot regard any thing else, because the Divine is the Infinite and the Eternal, and the Infinite and Eternal or the Divine is not in time, and hence all future things are present to It; and because the Divine is such, it follows that the eternal is in all and each thing that It does. But they who think from time and space with difficulty perceive this, not only because they love the things of time, but also because they think from what is present in the world and not from what is present in heaven, this being to them as far away as the end of the earth. But because they who are in the Divine think from the Lord, they think also from what is eternal while they think from the present; saying within themselves;—What is this which is not eternal? Is not the temporal comparatively as nothing, and does it not also become nothing when it is ended? It is different with the eternal; this alone Is; because its esse is without end. To think thus, while one is thinking from the present, is to think at the same time from what is eternal; and when a man so thinks, and at the same time so lives, then the proceeding Divine with him, or the Divine Providence, in all progression, regards the state of his eternal life in heaven, and leads to that. That the Divine, in every man, evil and good, regards what is eternal, will be seen in what follows.

60. IV. *An image of the Infinite and Eternal exists in the angelic heaven.* Among the things of which it is necessary to have knowledge, is also the angelic heaven; for every one who has religion thinks of it, and wishes to go there. But heaven is given to none but those who know the way to it, and who walk in it. This way may also be somewhat known from a knowledge of the quality of those who constitute heaven, and that no one becomes an angel, or comes into heaven, unless he carries with him from the world the angelic quality; and in this there is a knowledge of the way from walking in it, and a walking in the way by a knowledge of it. In the spiritual world,

also, there are actually ways, which extend to every society of heaven and to every society of hell ; and each one, as from himself, sees his way. That he sees it, is because there the ways are one for every love : and the love opens it, and leads him to his fellows. No one sees other ways than the way of his love. From this it is manifest that the angels are no other than heavenly loves ; for otherwise they would not have seen the ways leading to heaven : but this may be more evident from a description of heaven.

61. Every man's spirit is affection and the thought from it ; and as all affection is of love and thought is of the understanding, every spirit is his own love, and thence his own understanding ; for this reason, when a man is thinking only from his own spirit, which he does while meditating at home by himself, he thinks from the affection which is of his love. It may hence be evident that a man when he becomes a spirit, as he does after death, is the affection from his own love, and is no other thought than what is of his affection. He is an evil affection, which is lust, if his love has been the love of evil ; and he is a good affection if his love has been the love of good ; and with every one, there is good affection so far as he has shunned evils as sins ; and with every one there is evil affection so far as he has not so shunned evils. Now because all spirits and angels are affections, it is manifest that the universal angelic heaven is nothing but the love of all the affections of good, and thence the wisdom of all the perceptions of truth. And because all good and truth are from the Lord, and the Lord is Love itself and Wisdom itself, it follows that the angelic heaven is His image ; and because the Divine Love and Wisdom in their Form are Man, it follows, also, that the angelic heaven cannot be otherwise than in such a form. But of this more will be said in the following article.

62. The angelic heaven is an image of the Infinite and Eternal, because it is an image of the Lord, and the Lord is the Infinite and Eternal. An image of his Infinite and Eternal appears in this, that there are myriads of myriads of angels from whom is heaven, and just so many societies constitute it as there are general affections of heavenly love, and that each angel in every society is distinctly his own affection ; and that from so many affections, in general and in particular, is the Form of Heaven, which is as one before the Lord, even as a man is one ; and that this form is for ever perfecting according to the increase of numbers, for the more they are who enter the form of the Divine Love, which is the form of forms, the more perfect the union becomes. From these things it is clearly manifest that an image of the Infinite and Eternal is presented in the angelic heaven.

63. From the knowledge of heaven given by this brief description, it is manifest that the affection which is from the love of good, makes heaven with a man. But who at the present day knows this? yea, who knows even what an affection from the love of good is? and that the affections from the love of good are innumerable, yea, infinite? For, as was said, every angel is distinctly his own affection; and the Form of Heaven is the form of all the affections of the Divine Love there. No one is able to unite all the affections into this form but He who is Love itself and Wisdom itself at the same time, and who at once is Infinite and Eternal; for what is infinite and eternal is in all the form, the infinite in the conjunction, and the eternal in the perpetuity; if the infinite and the eternal were withdrawn from it, it would perish in a moment. Who else can unite affections into form? Yea, who else can even unite a single one that enters it? For one cannot be united without a universal idea of all; and the universal of all cannot, unless from a particular idea of each. There are myriads of myriads composing that form; myriads enter it every year, and will do so for ever. All infants come into it; and as many adults as are affections of the love of good. From these things again may be seen the image of the Infinite and Eternal in the angelic heaven.

64. V. *To regard the Infinite and Eternal in forming the angelic heaven, that it may be before the Lord as one man, the image of Himself, is the inmost of the Divine Providence.* That the universal heaven is as one man before the Lord, and every society of heaven likewise, and that thence every angel is a man in perfect form, and that this is because God the Creator, who is the Lord from eternity, is Man, may be seen in the work concerning HEAVEN AND HELL (n. 59-86); also, that thence there is a correspondence of all the things of heaven with all the things of man (n. 87-102). That the universal heaven is as one man has not been seen by me; because the Universal heaven cannot be seen by any one but the Lord alone, but that an entire society of heaven, greater and lesser, appeared as one man, has several times been seen by me; and it has then been said that the greatest society, which is heaven in the entire aggregate, appears so likewise, but before the Lord; and that this is the cause of every individual angel being in all his form a man.

65. Since the universal heaven in the Lord's sight is as one man, therefore heaven is distinguished into as many general societies as there are organs, viscera, and members in a man; and each general society, into as many less general or particular societies as there are larger divisions in each of the viscera and organs; from this is manifest the quality of heaven. Now be-

cause the Lord is Himself Man, and heaven is His image, therefore to be in heaven is called being in the Lord. That the Lord is Himself Man, may be seen in the treatise concerning the DIVINE LOVE AND WISDOM (n. 11-13, 285-289).

66. From these things this arcanum, which may be called angelic, can in some measure be seen,—that every affection of good and at the same time of truth, is in its form a man; for whatever proceeds from the Lord, derives from His Divine Love that it is an affection of good, and from His Divine Wisdom that it is an affection of truth. The affection of truth, which proceeds from the Lord, appears as perception, and thence thought of truth, in angel and in man; because attention is given to the perception and thought, and but little to the affection from which these come, though they proceed from the Lord as one with the affection of truth.

67. Now as a man from creation is a heaven in the least form, and thence an image of the Lord; and as heaven consists of as many affections as there are angels, and every affection in its form is man; it follows that the Divine Providence is continual for man to be made a heaven in form, and hence an image of the Lord; and, because this is done by means of the affection of good and truth, for him to be made this affection. This, therefore, is the continual Divine Providence. But its inmost is, for man to be here or to be there in heaven; or, here or there in the Divine heavenly man; for so he is in the Lord. But this is done with those whom the Lord can lead to heaven; and as the Lord foresees this, He also provides continually for man to be like this; for so every one who suffers himself to be led to heaven is prepared for his own place in heaven.

68. As was said above, heaven is distinguished into as many societies, as there are organs, viscera, and members in a man; and in these, no part can be in any place but its own. Since, therefore, the angels are such parts in the Divine celestial man, and none are made angels but those who have been men in the world, it follows that the man who suffers himself to be led to heaven is continually prepared by the Lord for his own place, which is done by means of such an affection of good and truth as corresponds with it. In this place also every man-angel is enrolled after his departure from the world. This is the inmost purpose of the Divine Providence respecting heaven.

69. But the man who does not suffer himself to be led to heaven and there enrolled is prepared for his own place in hell; for man from himself continually tends to the lowest of hell, but is continually withheld by the Lord; and he who cannot

be withheld, is prepared for a certain place there, in which also he is enrolled immediately after his departure out of the world : and this place is opposite to a certain place in heaven ; for hell is the direct opposite of heaven. Wherefore, as the man-angel, according to the affection of good and truth, is allotted his own place in heaven, so the man-devil, according to the affection of evil and falsity, is allotted his own place in hell ; for two opposites set in similar situation against each other are held in connection. This is the inmost purpose of the Divine Providence concerning hell.

THERE ARE LAWS OF THE DIVINE PROVIDENCE WHICH ARE UNKNOWN TO MEN.

70. THAT there is a Divine Providence is known ; but of what nature it is, is not known. This is not known, because the laws of the Divine Providence are arcana, hitherto hidden within the wisdom of the angels, but now to be revealed, that what is the Lord's may be ascribed to Him, and that what is not man's may not be ascribed to any man. For very many in the world attribute all things to themselves and their prudence ; or what they cannot so attribute, they call fortuitous and accidental ; not knowing that human prudence is nothing, and that fortuitous and accidental are empty words. It is said that the² laws of the Divine Providence are arcana, hitherto hidden in the wisdom of the angels. This is because in the Christian world the understanding in Divine things has been closed, by religion ; and hence it has become so obtuse and resistent in those things, that man has not been able because he has not been willing, or has not been willing because he has not been able, to understand anything concerning the Divine Providence except only that it is ; also to reason whether it is or not ; and also whether it is universal only, or also particular. The understanding, being closed in Divine things by the religion, could advance no further ; but as there has been an acknowledgment³ in the church that man cannot from himself do good that is in itself good, nor from himself think truth that is in itself truth ; and as this is one with a Divine Providence, wherefore faith in the one depends on faith in the other ; therefore, that the one may not be affirmed and the other denied and thus both perish, what the Divine Providence is must by all means be revealed. This, however, cannot be revealed unless the laws are disclosed by which the Lord provides and rules the things of man's will and understanding ; for these laws make known the quality of the Divine Providence ; and he alone who knows its quality can acknowledge it, for then he sees it. For this reason, the laws of the Divine Providence, hitherto hidden within the wisdom of the angels, are now revealed.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT
MAN SHOULD ACT FROM FREEDOM ACCORDING
TO REASON.

71. THAT man has the freedom of thinking and willing as he pleases, but not the freedom to say whatever he thinks and to do whatever he wills, is known. The freedom here meant is therefore spiritual freedom, and not natural, except when the two make one; for thinking and willing are spiritual, but speaking and doing are natural. They are, moreover, clearly distinguished in man; for a man can think what he does not speak, and can will what he does not do; from which it is manifest that the spiritual and the natural in man are discriminated; therefore man cannot pass from one to the other but by determination. This determination may be compared to a door, which is first to be unfastened and opened. This door stands as it were open in those who think and will from reason in accordance with the civil laws of the kingdom and the moral laws of society, for they say what they think, and they do as they will; but the door stands as it were shut in those who think and will in opposition to those laws. Whoever attends to his wishes and the consequent actions, will observe that such determination comes in, and sometimes frequently in a single conversation and a single action. These things have been premised, that it may be known that by acting from freedom according to reason is meant to freely think and will, and thence freely to speak and do, that which is according to reason.

72. But as few know that this can be a Law of the Divine Providence, chiefly because man thus has also freedom to think evil and falsity, while yet the Divine Providence is continually leading him to think and will good and truth; therefore that this may be perceived, we must proceed by distinct steps; which will be done in the following order: I. Man has reason and freedom, or rationality and liberty, and these two faculties are from the Lord in man. II. Whatever a man does from freedom, whether it be of reason or not, provided it is according to his reason, appears to him as his. III. Whatever a man does from freedom, according to his thought, is appropriated to him as his, and remains. IV. By means of these two faculties

man is reformed and regenerated by the Lord; and he cannot be reformed and regenerated without them. V. By means of these two faculties, a man can be reformed and regenerated so far as he can be led by them to acknowledge that everything good and true which he thinks and does is from the Lord and not from himself. VI. The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by means of these two faculties. VII. The Lord keeps these two faculties in man, unimpaired and as sacred, in all the course of His Divine Providence. VIII. Therefore it is of the Divine Providence that man should act from freedom according to reason.

73. I. *Man has reason and freedom, or rationality and liberty, and these two faculties are from the Lord in man.* That man has the faculty of understanding, which is rationality, and the faculty of thinking, willing, speaking, and doing what he understands, which is liberty, and that these two faculties are from the Lord in man, has been treated of in the treatise concerning the DIVINE LOVE AND WISDOM (n. 264–270, 425; also above, n. 43, 44). But as many doubts may occur concerning each of these faculties when they are made subjects of thought, in this preliminary I wish to present something concerning the freedom of acting according to reason that is in man. But first it is to be known, that all freedom is of love, so that² love and freedom are one; and because love is man's life, freedom is of his life also; for all the delight that a man has is from his love, no delight coming from any other source; and to act from the delight of love is to act from freedom; for a man is led by delight as things are borne along by a river's current. Now as there are many loves, some in harmony and some discordant, it follows that there are likewise many kinds of freedom. In general, there are three freedoms; natural, rational, and spiritual. *Natural freedom*, every man has by inheritance;³ from it he loves nothing but himself and the world. His first life is nothing else; and because all evils exist from these two loves, and thence also become evils of love, it follows that it is natural freedom to think and will evils; and that when he has confirmed them in himself by reasonings, he does them from freedom according to his reason. To do so is from his faculty which is called liberty: and to confirm them from his faculty which is called rationality. For example: it is from the love⁴ into which a man is born, that he wishes to commit adultery, to defraud, to blaspheme, to take revenge; and when he confirms these evils in himself, and so makes them allowable, then from the delight of the love of them and as it were according to reason; he thinks and wills them freely; and, so far as civil laws do not restrain, speaks and acts. It is from the Lord's

Divine Providence that man is allowed to do so, for he has freedom or liberty. Man is in this freedom by nature, because hereditarily; and they are in this freedom who have confirmed it in themselves by reasonings from the delight of the love of self and the world. *Rational freedom* is from the love of reputation for the sake of honour or of gain. The delight of this love is to appear externally as a moral man; and because he loves this reputation, he does not defraud, commit adultery, take revenge, nor blaspheme; and because he makes this a matter of reason, he also acts from freedom according to his reason, sincerely, justly, chastely, and in a friendly way; and he can from reason even speak well in favour of so living. But if his rational faculty is merely natural and not at the same time spiritual, this freedom is only external freedom, not internal; for he does not love the goods inwardly, but only outwardly for the sake of reputation, as was said; wherefore the good deeds which he does are not in themselves good. He may also say that these ought to be done for the public good; but he says this not from love of the public good, but from love of his own honour or gain. His freedom, therefore, derives nothing from the love of the public good; nor does his reason, because this assents to his love. This rational freedom is, therefore, inwardly natural freedom. This freedom also, from the Lord's Divine Providence, is left to every one. *Spiritual freedom* is from the love of eternal life. Into this love and its enjoyment no one comes but he who thinks evils to be sins and therefore does not will them, and who at the same time looks to the Lord. When a man first does this, he is in that freedom, for no one is able not to will evils because they are sins, and therefore not to do them, unless from the more internal or higher freedom which is from his more internal or higher love. At first this freedom does not seem to be freedom, yet still it is; but it afterwards appears so, and then man acts from freedom according to reason in thinking, willing, speaking, and doing what is good and true. This freedom increases, as the natural freedom decreases and becomes subservient; and it conjoins itself with rational freedom and purifies it. Any one may come into this freedom, provided that he is willing to reflect that life is eternal, and that the temporary enjoyment and bliss of a life in time are but as a fleeting shadow, compared with the never-ending enjoyment and bliss of a life in eternity; and a man can think so if he wishes, because he has rationality and liberty, and because the Lord, from whom these two faculties are, continually gives the ability.

74. II. *Whatever a man does from freedom, whether it be of reason or not, provided it is according to his reason, appears to him as his.* What rationality and what liberty, which are proper to man are, cannot be more clearly known than by a

comparison of men with beasts, for these have no rationality or faculty of understanding, nor any liberty or faculty of willing freely; and hence they have not understanding and will, but instead of understanding they have knowledge, and instead of will, affection; both natural. Also because they have not those two faculties, neither have they thought, but instead of thought they have an internal sight which makes one with their external sight by correspondence. Every affection has its beloved as a consort; an affection of natural love has knowledge, an affection of spiritual love has intelligence, and an affection of celestial love, wisdom; for affection without its beloved as a consort is not anything; for it is as being without existence, and as substance without form, of which nothing can be predicated. Hence, within every created thing there is something which may be referred to the marriage of good and truth, as has been shown above in many places. In beasts there is the marriage of affection and knowledge; here the affection is of natural good, and the knowledge is of natural truth. Now because affection and knowledge act altogether as one in them, and their affection cannot be raised above their knowledge, nor their knowledge above their affection, but when elevated they are both elevated together; and because they have no spiritual mind, into which, or into the light and heat of which, they can be elevated; therefore they have not the faculty of understanding, or rationality, nor the faculty of willing freely, or liberty, but merely natural affection with its knowledge. The natural affection which they have, is an affection for taking food, finding shelter, having offspring, escaping and avoiding injury; with all requisite knowledge of these things. Such being the state of their life, they are not able to think I wish this and not that; nor I know this and not that; much less I understand this and love this; but they are borne from their affection, by their science, without rationality or liberty. That they are so borne is not from the natural but from the spiritual world, all causes producing effects being thence. Something on this subject may also be seen below (n. 96).

75. It is otherwise with man: he has not only the affection of natural love but also the affection of spiritual and of celestial love; for the human mind is of three degrees, as shown in Part Third of the treatise concerning the DIVINE LOVE AND WISDOM; wherefore a man can be raised from natural knowledge into spiritual intelligence, and from this into celestial wisdom; and from these two, intelligence and wisdom, he can look to the Lord, and thus be conjoined with Him; by which means he lives for ever. But as to the affection there would not be this elevation, unless man had the ability from rationality to elevate the understanding, and from liberty, the desire to do so. Man by

these two faculties is able to think within himself, of the things which he perceives by the senses of his body outside himself; and he can also think above, concerning what he is thinking below. For any one can say, I have thought this, and I think this; also, I have willed this, and I will this; or again, I understand this, that it is so, and I love this because it is such; and so on; whence it is manifest that man can think above a thought, seeing it as beneath him. This ability man has from rationality and from liberty; from rationality, that he can think higher: from liberty, that from affection he wills to think so: for unless he had liberty so to think, he would not have the 3 will, and thus not the thought. Wherefore they who do not wish to understand any thing but what is of the world and its nature, and not what moral and spiritual good and truth are, cannot be raised from knowledge into intelligence, still less into wisdom, for they have obstructed these faculties; wherefore they make themselves men only so far that they are able to understand if they will, and able to will from the rationality and liberty implanted in them. From these two faculties it is that men are able to think, and to speak from the thought; in all other things they are not men, but beasts; and some, from the abuse of these faculties, are worse than beasts.

76. Any one from a rationality not obscured may see or comprehend that man, without the appearance that it is his, cannot be in any affection of knowing, nor in any affection of understanding; for all delight and pleasure, thus all that belongs to will, is from affection that is of love. Who can wish to know any thing and to understand any thing, unless he has some pleasure from affection? And who can have this pleasure of affection unless that with which he is affected appears as his? If nothing were his, but all another's; or, if any one from his own affections should infuse any thing into the mind of another who had no affections for knowing and understanding as from himself, would he receive, nay, could he receive it? Would he not be what is called a fool and a stock? From this it may be clearly evident that, though everything of which a man has perception and thence thought and knowledge, and which according to perception he wills and does, flows in, still it is of the Lord's Divine Providence for it to appear as the man's: for, as was said, the man would otherwise receive nothing, thus 2 could not be gifted with any intelligence and wisdom. It is known that all that is good and true is not man's, but the Lord's, and yet that it appears to man as his; and because all good and true so appears, so do all things of the church and of heaven, consequently all things of love and wisdom, and of charity and faith; and nevertheless, not one of them is man's. No one can receive them from the Lord unless it appears to him

that he perceives them as from himself. From these things the truth may be evident, that whatever a man does from freedom, whether it be of reason or not, provided it is according to his reason, appears to him as his.

77. Who is not able, from his faculty called rationality, to understand that this or that good is useful to the community at large, and that this or that evil is hurtful to it? For example: that justice, sincerity, and the chastity of marriage are useful to the community; and that injustice, insincerity, and adulterous relations with the wives of others, are hurtful to it; consequently that these evils in themselves are injuries, and that the goods in themselves are benefits. Who cannot therefore make these things matters of his reason, if he choose? He has rationality, and he has liberty. His liberty and rationality are unveiled, they show themselves, they regulate, they give perception and ability, so far as from these considerations man shuns those evils in himself; and so far as he does this, he regards those goods as a friend regards friends. From his faculty that is called ² rationality a man may afterwards draw conclusions from these things in relation to the goods that are for the common use in the spiritual world, and in relation to the evils which are hurtful there, if for evils he only has a perception of sins, and for goods, works of charity. This also he can make a matter of his reason, if he chooses, since he has rationality and liberty; and these are unveiled, show themselves, regulate, and give perception and ability, as far as he shuns the same evils as sins; and as far as he does this, he regards the goods of charity as neighbour regards neighbour, from love on both sides. Now as it is the ² Lord's will, for the sake of reception and conjunction, that whatever a man does freely, according to reason should appear to him as his, and as this work is in accordance with reason itself, it follows that man from reason, because it is his eternal happiness, can will this; and, by imploring the Divine power of the Lord, can do it.

78. III. *Whatever a man does from freedom, according to his thought, is appropriated to him as his own, and remains.* This is because the proprium of man and his freedom make one. Man's proprium is of his life; and what a man does from the life he does from freedom; also, man's proprium is what is of his love, for the love is every one's life; and what a man does from his life's love he does from freedom. Man from freedom acts according to thought, for the reason that whatever is of anyone's life or love he also thinks of, and it is confirmed by thought; and when confirmed, he then does it from freedom according to thought. For whatever man does, he does from the will by the understanding; and freedom is of the will, and

²thought is of the understanding. Man can also from freedom act contrary to reason; again, he can act according to reason, and not from freedom; but things so done are not appropriated to the man; they are merely of his tongue and body, not of his spirit or heart; but the things that are of his spirit and heart, when they are made of the mouth and the body also, are appropriated to him. That this is so might be shown by many illustrations; but this is not the place for them. By being appropriated to man is meant to enter his life, and to become ³of his life, consequently to become his own. That there is not anything man's own, however, but that it appears to him as if there were, will be seen in what follows. Here let it only be said, that every good which a man does from freedom according to reason is appropriated to him as his, because in thinking, willing, speaking, and doing, it appears to him as his; still, the good is not the man's but the Lord's in the man, as may be seen above (n. 76). But how evil is appropriated to man will be seen in the proper article.

79. What a man does from freedom according to his thought is also said to remain, for nothing that man has appropriated to himself can be eradicated; for it has become of his love and at the same time of his reason, or of his will and at the same time of his understanding, and hence of his life. It may be removed, indeed, but still not cast out; and when it is removed, it is transferred as from the centre to the circumference, and there it ²stays. This is meant by its remaining. For example, if a man has in boyhood and youth appropriated to himself some evil by doing it from the enjoyment of its love,—as, if he has defrauded, blasphemed, taken revenge, committed whoredom,—then, as he did those things from freedom according to thought, he has also appropriated them to himself; but if he afterwards repents, shuns them, and looks at them as sins which are to be abhorred, and so from freedom according to reason desists from them, then are appropriated to him the goods to which those evils are opposite. These goods then make the centre, and they remove the evils towards circumferences, further and further, according to his aversion from them and his abhorrence of them. Yet still they cannot be so cast out that they can be said to be extirpated; although, by that removal they may appear as if they were extirpated. This comes to pass by a man's being withheld from evils and held in goods by the Lord; it is so done with all ³hereditary evil, and likewise with all man's actual evil. I have also seen this proved by experience with some in heaven who, because they were held in good by the Lord, supposed themselves to be without evils; but lest they should believe the good in which they were to be their own, they were let down from heaven and remitted into their evils, even till they acknowledged

that they were in evils from themselves, but in goods from the Lord; after this acknowledgment they were led back into heaven. Let it be known, therefore, that the goods are appropriated to man in no other way than that they are constantly the Lord's in man; and that as far as man acknowledges this, the Lord grants that the good appears to man as his; that is, that it may appear to man that he loves the neighbour or his charity as from himself, believes or has faith as from himself, does good and understands truths and so is wise as from himself. From which one who is enlightened may see the nature and the strength of the appearance in which it is the Lord's will that man should be; and the Lord wills this for the sake of man's salvation; for no one can be saved without this appearance. On this subject see also what was shown above (n. 42-45).

80. Nothing is appropriated to man which he merely thinks, nor is even that appropriated which he thinks of willing, unless he at the same time wills it so far as to do it also when opportunity is given. The reason is that while man then does it he does it from the will by the understanding, or from the affection of the will by the thought of the understanding; but as long as it is of the thought alone, it cannot be appropriated, because the understanding does not conjoin itself with the will, or the thought of the understanding does not conjoin itself with the affection of the will, but the will and its affection conjoin themselves with the understanding and its thought, as was shown in many places in Part Fifth of the treatise concerning the DIVINE LOVE AND WISDOM. This is meant by the words of the Lord: *Not that which goeth into the mouth defileth a man; but that which goeth out of the heart through the mouth, this defileth a man* (Matt. xv. 11; also 17, 18, 19). In the spiritual sense, by the mouth is meant thought, because thought speaks by the mouth; and by heart, in that sense, is meant affection which is of love. If man thinks and speaks from this affection, he then makes himself unclean. Heart also signifies affection which is of love or of the will, and mouth signifies thought which is of the understanding, in Luke vi. 45.

81. The evils which a man believes to be allowable are also appropriated to him, even though he does not do them; for to be allowable in the thought comes from the will, as there is consent. Wherefore, when a man believes any evil to be allowable, he frees it from internal restraint; and he is withheld from doing it only by external restraints, which are fears. And because the spirit of the man favours the evil, therefore, when external restraints are removed, he does it as allowable; and meanwhile he continually does it in his spirit. But concerning

this, see the DOCTRINE OF LIFE FOR THE NEW JERUSALEM (n. 108-113).

82. IV. *By means of these two faculties man is reformed and regenerated by the Lord; and he cannot be reformed and regenerated without them.* The Lord teaches that unless a man be born again, he cannot see the kingdom of God (John iii. 3, 5, 7); but what it is to be born again or regenerated is known to few. The reason is that it has not been known what love and charity are, nor, therefore, what faith is; for one who does not know what love and charity are, cannot know what faith is, because charity and faith make one, like good and truth, and like affection which is of the will and thought which is of the understanding; concerning which union, see the treatise concerning the DIVINE LOVE AND WISDOM (n. 427-431); and the DOCTRINE OF THE NEW JERUSALEM (n. 13-24); but it may be seen above (n. 3-20).

83. The reason that no one can come into the kingdom of God unless he has been born again is, that man hereditarily, from his parents, is born into evils of every kind, with the capacity of being made spiritual by the removal of those evils: and unless he becomes spiritual, he cannot come into heaven. From natural to be made spiritual is to be born again or regenerated. But that it may be known how man is regenerated, these three things are to be considered: the quality of his first state, which is a state of damnation; the quality of his second state, which is the state of reformation; and the quality of his third state, which is the state of regeneration.

2 *Man's first state, which is a state of damnation,* every one has hereditarily from his parents; for man is born therefrom into the love of self and the love of the world, and from these as fountains into evils of every kind. He is led by the delights of these loves, and the delights cause him not to know that he is in evils; for every delight of a love is felt only as good; therefore, also, unless a man is regenerated he does not know but that to love himself and the world above all things is good itself, and that to rule over all, and to possess the wealth of all others, is the chief good. Hence, also, is all evil; for he regards no one else from love, but himself alone; or if he regards another from love, it is as devil regards devil, and as thief regards thief, when

3 they are acting together. They who confirm in themselves these loves and the evils flowing from them, on account of the delight that they have from them, remain natural and become corporeal-sensual; and in their own thought, which is that of their spirit, they are insane; but still they are able, while in the world, to speak and act rationally, for they are men, and they therefore have rationality and liberty; but they do even this from the love of self and the world. After death, when they become

spirits, they are unable to have other delight than that which they had in their spirit while in the world; and that delight is the delight of infernal love, now turned into the undelightful, the painful, and the terrible, meant in the Word by torment and hell-fire. From this it is manifest that man's first state is a state of damnation, and that they are in it who do not suffer themselves to be regenerated. *Man's second state, which is the state of 4 reformation*, is that in which he begins to think of heaven on account of the joy there; and thus concerning God, from whom is the joy of heaven for him; but at first he has this thought from the delight of the love of self. To him the joy of heaven is such delight; but as long as the delight of that love reigns, together with the delights of the evils flowing from it, he cannot understand otherwise than that to approach heaven is to pour out prayers, listen to preachings, go to the Holy Supper, give to the poor, help the needy, spend money on churches, make his contributions to hospitals, and so on. Nor does a man in this state know but that only to think of the things which religion teaches saves, whether it be of that which is called faith, or that which is called faith and charity. That he does not understand otherwise than that to think of these things saves, is because he thinks nothing of the evils in the delights of which he is; and as long as their delights remain the evils also remain; the delights are from the concupiscence of them, which continually inspires them and which also produces them when no fear restrains. So long as 5 evils remain in the concupiscences and thence in the delights of their love, there is no faith, charity, piety, nor worship except in externals only, which to the world seem real, and yet are not. They may be compared to water issuing from an impure fountain, which cannot be drunk. As long as man is such that he thinks of heaven and of God from religion and yet thinks nothing concerning evils as sins, he is still in the first state; but he comes into the second state, or that of reformation, when he begins to think that there is such a thing as sin; and still more when he thinks that this or that is sin, and when he examines it to some extent in himself, and does not will it. *Man's third state, which 6 is the state of regeneration*, takes up and continues the former state. It begins when man desists from evils as sins, and progresses as he shuns them, and it is perfected as he fights against them; and then, so far as he conquers from the Lord, he is regenerated. With him who is regenerated, the order of life is reversed; from being natural he is made spiritual; for the natural separated from the spiritual is contrary to order, and the spiritual is according to order; wherefore the regenerate man acts from charity; and he makes that to be of his faith which is of his charity. Yet he is only made spiritual so far as he is in truths; for every man is regenerated by truths and a life according to them; for by truths he knows life, and by the

life he does the truths. So he conjoins good and truth, which is the spiritual marriage, in which is heaven.

85. That man is reformed and regenerated by means of the two faculties called rationality and liberty, and that he cannot be reformed and regenerated without them, is because by rationality he can understand and know what is evil and what is good, and, thence, what is false and what is true; and by liberty he can will that which he understands and knows. But so long as delight from the love of evil reigns, he cannot freely will good and truth, and make them of his reason; wherefore he cannot appropriate them to himself; for, as shown above, things which a man does from freedom according to reason are appropriated to him as his; and unless they are appropriated as his, man is not reformed and regenerated. Also, he first acts, from the delight coming from the love of good and truth when the delight from the love of evil and falsity is removed; for two opposite delights from love, are not given at the same time. To act from the delight that is of love, is to act from freedom; and because the reason favours the love, it is also to act according to reason.

86. Because all men, whether evil or good, have rationality and liberty, so an evil man as well as a good man can understand truth and do good; but an evil man cannot do so from freedom according to reason, while a good man can; because the evil man is in delight from the love of evil, but the good man is in delight from the love of good. Therefore the truth which the evil man understands and the good which he does are not appropriated to him, but they are appropriated to the good man; and without appropriation as his, there is no reformation nor regeneration. For in the wicked, evils with falses are as in the centre, and goods with truths in the circumferences; but in the good, goods with truths are in the centre, and evils with falses in the circumferences: and in both cases, the things which are of the centre diffuse themselves even to the circumferences, as heat from fire at the centre, and as cold from ice at the centre. Thus with the evil, goods in the circumferences are defiled by the evils of the centre; and with the good, evils in the circumferences grow mild from the goods of the centre. This is the reason that evils do not condemn the regenerate man, and goods do not save the unregenerate.

87. V. *By means of these two faculties, a man can be reformed and regenerated so far as he can be led by them to acknowledge that every thing true and good which he thinks and does, is from the Lord and not from himself.* What reformation is, and what regeneration, has been told just above; also that man is reformed and regenerated by means of the two faculties rationality and liberty; and because this is done by their means, something further shall be

said concerning them. From rationality man has the ability to understand; and from liberty, the ability to will, both as from himself; but to be able from freedom to will good and thence to do it according to reason is only possible to the regenerate. An evil man can from freedom will only evil, and he does it according to thought which by confirmations he makes like reason. Evil can be confirmed equally with good; but evil is confirmed by fallacies and appearances, which become falsities while confirmed; and when it is confirmed, it appears as if it were of reason.

88. Every one who has any thought from interior understanding may see that the power to will and understand is not from man, but from Him Who has Power itself, or Who has Power in its essence. Only consider whence comes the power. Is it not from Him Who has it in its very potency, that is, Who has it in Himself, and thus from Himself? Power, therefore, in itself is Divine. For every power there must be a supply, which is to be given it; and thus, determination from an interior or superior self. The eye cannot see from itself, nor can the ear hear from itself, nor the mouth speak from itself, nor the hand do from itself; there must be a supply, and thence determination, from the mind. Nor is the mind able to think and to will this or that from itself, except from something interior or superior by which that mind is determined to it. It is the same with the power to understand and the power to will; these can be given only by Him Who in Himself has the power of willing and the power of understanding. From ² these things it is manifest that these two faculties called rationality and liberty are from the Lord, and not from man; and because they are from the Lord, it follows that man wills and understands nothing whatever from himself, but only as from himself. That it is so, anyone can confirm in himself, who knows and believes that the will of every good and the understanding of every truth is from the Lord, and not from man. The Word teaches that *a man cannot receive anything from himself, and cannot do anything from himself* (John iii. 27 : xv. 5).

89. Now as all willing is from love, and all understanding is from wisdom, it follows that the power to will is from the Divine Love, and the power to understand is from the Divine Wisdom; both, therefore, from the Lord, who is the Divine Love itself and the Divine Wisdom itself. From this it follows, that acting from freedom according to reason is from no other source. Every one acts according to reason, because freedom, like love, cannot be separated from willing. But in man there is an interior and an exterior will; and he can act according to

the exterior while not acting at the same time according to the interior; so he acts the hypocrite and the flatterer; and still the exterior willing is from freedom, for it is from the man's love of appearing different from what he is, or from a love of some evil which he has in intention from the love of the interior will. But, as before said, an evil man cannot from freedom according to his reason do anything but evil; he cannot from freedom according to reason do good. He can indeed do it, but not from the interior freedom which is his proper freedom, from which the exterior freedom derives that which is not good.

90. It is said that man may be reformed and regenerated so far as, by means of these two faculties, he can be led to acknowledge that everything good and true which he thinks and does, is from the Lord and not from himself. That man can acknowledge this only by means of these two faculties, is because they are from the Lord and are the Lord's in man, as is manifest from what has already been said. It therefore follows that man cannot do this from himself, but from the Lord; yet still he can do it as from himself; this the Lord gives to every one. If he believes it to be from himself, still, when he is wise, he will acknowledge that it is not from himself; otherwise the truth which he thinks and the good which he does are not truth and good in themselves; for the man, and not the Lord, is in them; and the good in which man is, if it is for the sake of Salvation, is meritorious good; but good in which the Lord is, is not meritorious.

91. But that the acknowledgment of the Lord, and the acknowledgment that all that is good and true is from Him, causes a man to be reformed and regenerated, is what few can see with the understanding; for it may be thought;—What does that acknowledgment do, since the Lord is omnipotent and desires the salvation of all, and thence that He can and will, provided He is moved to mercy? But to think thus is not from the Lord; nor, therefore, is it from the interior sight of the understanding, that is, from any enlightenment: therefore it shall here be told² briefly what the acknowledgment works. In the spiritual world, where spaces are only appearances, wisdom makes presence, and love makes conjunction; and *vice versa*. There is an acknowledgment of the Lord from wisdom, and there is an acknowledgment of the Lord from love. The acknowledgment of the Lord from wisdom, which regarded in itself is only knowledge, comes from doctrine; and the acknowledgment of the Lord from love comes from the life according to it; this gives conjunction, but the other gives presence. This is the reason that they who reject doctrine concerning the Lord, remove themselves from Him; and because they also reject the life, they

separate themselves from Him ; while they who do not reject doctrine, but life, are present but still are separated. They are like friends who converse together, but do not love each other ; and they are like two persons, one of whom speaks to the other as a friend, but hates him as an enemy. That this is so, is also 3 known from the common idea that he who teaches well and lives well is saved, but not he who teaches well and lives wickedly ; also, that he who does not acknowledge God, cannot be saved. From these things it is manifest what kind of religion it is to think concerning the Lord from faith, as it is called, and not to do any thing from charity. Wherefore the Lord says, *Why call ye Me Lord, Lord, and do not the things which I say ? Whosoever cometh to Me, and heareth My sayings, and doeth them, is like a man who built a house, and laid the foundation on a rock. But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth* (Luke vi. 46-49).

92. VI. THE CONJUNCTION OF THE LORD WITH MAN, AND THE RECIPROCAL CONJUNCTION OF MAN WITH THE LORD, IS EFFECTED BY MEANS OF THESE TWO FACULTIES. Conjunction with the Lord and regeneration are one, for as far as any one is conjoined with the Lord he is regenerated. Wherefore all that has been said above concerning regeneration may be said of conjunction ; and what is here said concerning conjunction may be said of regeneration. That there is conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord, the Lord Himself teaches in John : *Abide in Me and I in you. He that abideth in Me and I in him, the same bringeth forth much fruit* (xv. 4, 5). *At that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). Any one may see from 2 reason alone that there is no conjunction of minds [*animus*] unless it is also reciprocal, and that the reciprocation conjoins. If one loves another and is not loved in return, then as the one approaches the other retires ; but if he is loved in return, then as the one approaches the other approaches also, and conjunction takes place. Moreover, love wills to be loved ; this is implanted in it ; and as far as it is loved in return, it is in itself and in its delight. From these things it is manifest that if the Lord loved man only, and were not loved in return by man, the Lord would approach and man would retire ; so the Lord would continually will to come to man and to enter in to him, and man would turn himself away and depart. This is the case with those who are in hell ; but with those who are in heaven there is mutual conjunction. Since then the Lord wills a conjunction with man 3 for the sake of his salvation, He also provides that there shall be in man something reciprocal. The reciprocal in man is this, That the good which he wills and does from freedom, and the truth which, from that will, he thinks and speaks according to

reason, appear as if from himself ; and that this good in his will and this truth in his understanding appear as his own. Indeed, they appear to man as from himself and as his own, just as if they were his own, there is no difference whatever : consider whether any one by any sense perceives it to be otherwise. Concerning this appearance as if from himself, see above (n. 74-77) : and concerning appropriation as his own (n. 78-81). The only difference is, that man ought to acknowledge that he does not do good and think truth from himself, but from the Lord ; and therefore that the good which he does, and the truth which he thinks, are not his own. To think so, from some love in the will, because it is the truth, makes conjunction ; for so man looks to the Lord, and the Lord looks to man.

93. What the difference is between those who believe all good to be from the Lord, and those who believe good to be from themselves, it has been given me both to hear and see in the spiritual world. They who believe good to be from the Lord, turn the face to Him, and receive the delight and the blessedness of good. But they who believe good to be from themselves, look to themselves, and think with themselves that they have had merit ; and because they look to themselves, they can only perceive the delight of their own good, which is not the delight of good, but of evil ; for what is man's own is evil ; and the delight of evil, perceived as good, is hell. They who have done good and have believed it to be from themselves, if after death they do not receive the truth that all good is from the Lord, mingle with infernal genii, and at length make one with them ; while they who receive this truth are reformed. But none receive it but those who have looked to God in their life : and to look to God in their life is nothing else than to shun evils as sins.

94. Conjunction of the Lord with man and the reciprocal conjunction of man with the Lord is effected by [man's] loving the neighbour as himself and loving the Lord above all things. To love the neighbour as himself is nothing else than not to act insincerely and unjustly towards him, not to hold him in hatred and to burn with revenge against him, not to revile and defame him, not to commit adultery with his wife, and not to do other like things against him. Who cannot see that they who do such things do not love the neighbour as themselves ? But they who do not do such things because they are evils against the neighbour and at the same time sins against the Lord, act sincerely, justly, friendly, and faithfully with the neighbour ; and because the Lord does likewise, reciprocal conjunction takes place ; and when there is reciprocal conjunction, whatever a man does to the neighbour he does from the Lord : and whatever a man does from the Lord is good ; and then to him the

person is not the neighbour, but the good in the person. To love the Lord above all things is nothing else than to do no evil to the Word because the Lord is in the Word, nor to the holy things of the church because the Lord is in the holy things of the church, nor to the soul of any one because every one's soul is in the Lord's hand. They who shun these evils as enormous sins, love the Lord above all things; none can do this, however, but they who love the neighbour as themselves; for the two are conjoined.

95. Since there is a conjunction of the Lord with man, and of man with the Lord, there are therefore two tables of the law, one for the Lord, and the other for man. So much as a man as from himself does the laws of man's table, to the same extent the Lord enables him to do the laws of His table. But the man who does not do the laws of his own table, which all have reference to the love of the neighbour, cannot do the laws of the Lord's table, which all have reference to the love of the Lord. In what manner can a murderer, thief, adulterer, and false witness love the Lord? Does not reason dictate that to be of such a character and to love God are contradictory? Is not the devil such? Can he do otherwise than hate God? But when a man holds murder, adultery, theft, and false witness in aversion as infernal, then he can [love the Lord]; for he then turns the face from the devil to the Lord; and when he turns the face to the Lord, love and wisdom are given him; these enter man by the face, and not by the back of the neck. Because conjunction with the Lord takes place in this way, and in no other, therefore those two tables are called a covenant; and a covenant is between two.

96. VII. *The Lord keeps these two Faculties in Man unimpaired and as sacred, in all the course of His Divine Providence.* The reasons are, that without these two faculties man would not have an understanding and a will, and so he would not be man; and again, without these two faculties man would not have been able to be conjoined with the Lord, and so would not have been able to be reformed and regenerated; and further, without these two faculties man would not have immortality and eternal life. That this is so may indeed be seen from the knowledge of what liberty and rationality—which are the two faculties—are, as given in the preceding pages; but not clearly, unless the things just stated as reasons are presented to view as conclusions; they must therefore be explained. *Without* ² *these two faculties man would not have will and understanding, and so would not be man.* For a man has Will only from being able freely to will as from himself; and to will freely as from himself, is from the faculty continually given him by the Lord

which is called liberty; and man has Understanding only from being able to understand as from himself whether a thing is of reason or not; and to understand whether a thing is of reason or not, is from the other faculty continually given him by the Lord which is called rationality. These faculties conjoin themselves in man, like the will and the understanding; thus: Because a man can will, he can also understand; for willing is not given without understanding; understanding is its partner or spouse, without which it cannot be; wherefore, with the faculty called liberty, is given the faculty called rationality. And further: if from understanding you take away willing, you understand nothing; and so far as you will, so far you have power to understand; provided there are present, or at the same time opened, those aids which are called knowledges, for these are as instruments to the worker. It is said, you can understand as far as you will, that is, as far as you love to understand, for the will and the love act as one. This, indeed, appears as a paradox; but it appears so to those who do not love to understand, and therefore do not will; and they who will not, say they cannot. But who cannot understand, and who can understand but with difficulty, will be made known in the following article. It is manifest without proof, that unless man had a will from the faculty that is called liberty, and an understanding from the faculty that is called rationality, he would not be man. Beasts have not these faculties. It seems as if beasts were able to will and to understand, but they are not; it is natural affection, which in itself is desire, with knowledge as its mate, which alone leads and moves them to do what they do. There is indeed a civil and a moral [element] in their knowledge; but these are not above the knowledge, for they have not the spiritual which gives a perception of the moral, and consequent analytic thought of it. They can, indeed, be taught to do anything; but this is only something natural which adds itself to their knowledge and at the same time to their affection, and is reproduced either through the sight or the hearing; but in no wise does it become a subject of thought, still less of reason in them. But something concerning this may be seen above (n. 74).

5 *That without these two faculties man would not have been able to be conjoined with the Lord, and thus not to be reformed and regenerated*, has been shown above. For the Lord resides in these two faculties with men both evil and good; and by means of them He conjoins Himself with every man. Hence it is that an evil man, as well as a good man, can understand; and hence he has, in potency, the will of good and the understanding of truth; that they are not in act, is owing to the abuse of these faculties. That the Lord resides in these faculties with every man, is from the influx of His will; His desire to be received by man, to have His abode in him, and to give him the felicities of

eternal life, these are of the Lord's Will, for they are of His Divine Love. It is this Will of the Lord that makes it appear in man as if he thought, spoke, willed, and acted of himself. That the 6 influx of the Lord's will works this, may be proved by many things from the spiritual world. For sometimes the Lord so fills an angel with His Divine that the angel does not know that he is not the Lord. In this manner were the angels filled who were seen by Abraham, Hagar, and Gideon, who therefore called themselves Jehovah; of whom in the Word. So, also, can one spirit be filled by another, till he knows not but that he is the other. I have seen this often. It is also known in heaven that the Lord works all things by Willing, and that what He wills is done. From these things it is manifest, that it is by these two faculties that the Lord conjoins Himself with man, and causes man to be reciprocally conjoined. But how man is reciprocally conjoined by these faculties, and how, consequently, he is reformed and regenerated by them, was said above, and more will be said below. *That man without these two faculties would not* 7 *have immortality and eternal life*, follows from the things just said—that conjunction with the Lord is by them, also reformation and regeneration; by the conjunction man has immortality, and by reformation and regeneration he has eternal life. And because by means of these two faculties there is conjunction of the Lord with every man, evil as well as good, as has been said, therefore every man has immortality. But that man only has eternal life, that is, the life of heaven, in whom there is a reciprocal conjunction from inmosts to ultimates. From these things may be seen the reasons why the Lord keeps these two faculties in man, unimpaired and as sacred, in all the course of His Divine Providence.

97. VIII. *Therefore it is of the Divine Providence that man should act from freedom according to reason.* To act from freedom according to reason, and to act from liberty and rationality, are the same thing; so is also to act from the will and the understanding: but it is one thing to act from freedom according to reason, or from liberty and rationality, and another to act from freedom itself according to reason itself, or from liberty itself and from rationality itself: for even the man who does evil from the love of evil and confirms it in himself, acts indeed from freedom according to reason; but still his freedom is not in itself freedom, or freedom itself, but it is truly infernal freedom, which in itself is slavery; and his reason is not in itself reason, but it is either spurious or false, or what appears as reason from confirmations. But still, both are of the Divine Providence; for if freedom to will evil, and by confirmations to make it seem according to reason, were taken away from the natural man, liberty and rationality would perish, and will and

understanding with them; and he could not be withdrawn from evils, and reformed; so he could not be conjoined with the Lord and live for ever. Wherefore the Lord guards the freedom in man, as man guards the pupil of his eye. But yet the Lord through freedom continually withdraws man from evils; and so far as through freedom He can so withdraw him, to the same extent through freedom He implants what is good. Thus, successively, in the place of infernal freedom He endows him with heavenly freedom.

98. It was said above that every man has the faculty of willing which is called liberty, and the faculty of understanding which is called rationality; but it is to be well known that these faculties are as if ingrafted in man, for his humanity itself is in them; but, as has just been said, it is one thing to act from freedom according to reason, and another to act from freedom itself according to reason itself. None act from freedom itself according to reason itself but those who have suffered themselves to be regenerated by the Lord; all others, however, act from freedom according to thought, which they make seem like reason. But still, every man, unless born idiotic or excessively stupid, is able to attain to reason itself, and by it to freedom itself; but many causes why all do not do so will be made known in what follows. Here it will only be told who they are to whom freedom itself or liberty itself, together with reason itself or rationality itself, cannot be given; and to whom they can be given with difficulty. Liberty itself and rationality itself cannot be given to those who are born idiotic, nor to those who have become idiotic so long as they remain so. Liberty itself and rationality itself cannot be given to those born stupid and dull, nor to any who have become so from the torpor of idleness, or from sickness that has perverted or wholly closed the interiors of the mind, or from the love of a beastly life. Liberty itself and rationality itself cannot be given to those in the Christian world who wholly deny the Lord's Divinity and the holiness of the Word, and have maintained this denial confirmed within them to the end of life; for this is understood by the sin against the Holy Spirit, which is not forgiven in this world nor in the world to come (Matt. xii. 31, 32). Neither can liberty itself and rationality itself be given to those who attribute all things to nature and nothing to the Divine, and have made this of their faith by reasonings from visible things; for these are atheists. Liberty itself and rationality itself can with difficulty be given to those who have confirmed themselves much in falsities of religion, for a confirmer of falsity is a denier of truth; but they can be given to those who have not so confirmed themselves, in whatever religion they may be; on which subject see what has been presented in the DOCTRINE OF THE

NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 91–97).
 Infants and children cannot come into liberty itself and rationality itself before they reach the age of adolescence; for in man the interiors of the mind are opened successively; meanwhile they are as seeds in unripe fruit, which cannot germinate in the ground. 6

99. It has been stated that liberty itself and rationality itself cannot be given to those who have denied the Lord's Divinity and the holiness of the Word, nor to those who have confirmed themselves in favour of nature against the Divine; and can with difficulty be given to those who have in many ways confirmed themselves in falsities of religion; but still they have not all lost the faculties themselves. I have heard that atheists, who have become devils and satans, have understood the arcana of wisdom as well as angels, but only while they heard them from others; when they returned into their own thoughts, they did not understand, because they did not wish to. But they were shown that they also could wish to understand, if the love and thence the delight of evil did not lead them away; this also they understood when they heard it; and they affirmed that they had the power but did not wish to have it; because they would not have been able to will what they will, which is evil, from their delight in its concupiscence. I have often heard the like wonderful things in the spiritual world; and from them I have been fully confirmed that every man has liberty and rationality; and that every one can come into liberty itself and rationality itself if he shuns evils as sins. But the adult who has not come into liberty itself and rationality itself in the world, can never come into them after death; for then his state of life remains eternally such as it had been in the world.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD, AS FROM HIMSELF, REMOVE EVILS AS SINS IN THE EXTERNAL MAN; AND THUS, AND NOT OTHERWISE, THE LORD CAN REMOVE EVILS IN THE INTERNAL MAN, AND THEN AT THE SAME TIME IN THE EXTERNAL.

100. EVERY one may see from reason alone that the Lord, who is Good itself and Truth itself, cannot enter into man unless the evils and falsities in him are removed; for evil is opposite to good, and falsity is opposite to truth; and two opposites can nowhere be commingled, but when one draws near to the other a combat takes place, which lasts until one gives place to the other; and that which yields goes away, while the other takes the place. In such opposition are heaven and hell, or the Lord and the devil. Can any one reasonably think that the Lord can enter where the devil reigns? or that heaven can be where hell is? Who does not see, from the rationality given to every sane man, that for the Lord to enter, the devil must be cast out; or for heaven to enter, hell must be removed? This opposition is meant by Abraham's words from heaven to the rich man in hell, *Between us and you a vast gulf is fixed; so that they who would pass from hence to you cannot; neither can they pass to us that would come from thence* (Luke xvi. 26). Evil itself is hell, and good itself is heaven; or, what is the same, evil itself is the devil, and good itself is the Lord; and the man in whom evil reigns, is a hell in the least form; and the man in whom good reigns, is a heaven in the least form. This being the case, how can heaven enter hell, since between them is fixed so vast a gulf that there may be no crossing from one to the other? From this it follows that hell must be altogether removed, that the Lord with heaven may be able to come in.

101. But many, especially those who have confirmed themselves in faith separate from charity, do not know that they are in hell when they are in evils; nor do they even know what evils are, because they think nothing of them; for they say that they are not under the yoke of the law, and thus that the law does not condemn them; also that, because they cannot contribute anything to salvation, they cannot remove from themselves any evil; and, moreover, that they cannot do any good from them-

selves. These are they who neglect to think concerning evil; and because they neglect this, they are in it continually. That these are meant by the goats, spoken of by the Lord in Matthew (xxv. 32, 33, 41-46), may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH (n. 61-68). In verse 41 it is said of them, *Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels.* For they who think nothing concerning the evils in themselves, that is, do not examine themselves, and afterwards desist from them, cannot but be ignorant of what evil is, and then love it from a delight in it; for he who is ignorant of what it is, loves it; and he who neglects to think of it, is continually in it. He is like a blind man who does not see; for thought sees good and evil, as the eye sees the beautiful and the ugly. He is in evil who thinks and wills it, as also he who believes that evil does not appear before God's sight, and who believes that if it does appear it is forgiven; for so he thinks himself without evil. If they abstain from doing evils, they do not abstain because these are sins against God, but because they fear the laws and the reputation; but still they do them in their spirit, for it is a man's spirit that thinks and wills; wherefore, what a man thinks in his spirit in the world, that he does after his departure from the world when he becomes a spirit. In the spiritual world, into which every 3 man comes after death, it is not asked what your faith has been, nor what your doctrine, but what your life; thus, what is its nature and quality; for it is known that such as one's life is, such is his faith, and such his doctrine; for the life makes doctrine for itself, and faith for itself.

102. From what has now been said it may be evident that it is a law of the Divine Providence that evils should be removed by man; for without their removal, the Lord cannot be conjoined with man, and from Himself lead man into heaven. But as it has not been known that man ought as from himself to remove the evils in the external man, and that unless man does this as from himself the Lord cannot remove the evils that are in him in his internal, these things shall therefore be set before the reason in its light, in the following order: I. Every man has an external and an internal of thought. II. The external of man's thought is in itself of the same quality as its internal. III. The internal cannot be purified from the concupiscences of evil so long as the evils in the external man are not removed, because they obstruct. IV. The evils in the external man cannot be removed by the Lord, except by means of the man. V. Therefore man ought as from himself to remove evils from the external man. VI. The Lord then purifies man from the concupiscences of evil in the internal man, and from the evils themselves in the external. VII. The continual [working] of the

Lord's Divine Providence is to conjoin man with Himself, and Himself with man, that He may be able to give him the happy things of eternal life; which can be done only so far as evils with their concupiscences are removed.

103. I. *Every man has an external and an internal of thought.* By the external and internal of thought here is to be understood the same as by the external and internal man, by which nothing else is meant than the external and internal of the will and understanding; for the will and understanding make the man: and because both of these manifest themselves in the thoughts, we say the external and internal of thought. Now as it is not man's body but his spirit that wills and understands, and therefore thinks, it follows that this external and internal are the external and internal of man's spirit. What the body does, whether in speaking or working, is only an effect from the internal and external of man's spirit; for the body is merely obedience.

104. That every man, in advancing age, has an external and an internal of thought, and therefore an external [and an internal] of the will and the understanding, or an external and an internal of the spirit, which is the same as the external and the internal man, is manifest to any one who attends to the thoughts and intentions of another as shown from his words or deeds; and his own also, when he is in company and when by himself. For one can speak with another in a friendly way from external thought, and yet be inimical in internal thought. From external thought and at the same time from its affection, one may speak about love towards the neighbour and love to God, when yet in his internal thought he cares nothing for the neighbour, and does not fear God. A man may also speak from external thought and affection together, about the justice of civil laws, the virtues of moral life, and matters of doctrine and spiritual life; and yet, when he is by himself alone, from internal thought and its affection he may speak against civil laws, the virtues of moral life, and matters of doctrine and spiritual life. They do so who are in the concupiscences of evil, and who yet wish it to
 2 appear before the world that they are not in them. Many, also, when they hear others speaking, think within themselves, Do they think interiorly in themselves as they think in speech? are they to be believed or not? and what do they intend? That flatterers and hypocrites have double thought is known; for they are able to restrain themselves and to take care not to disclose their interior thought; and some can conceal it more and more internally, and, as it were, block up the doors, lest it should appear. That exterior thought and interior thought are given to man, is clearly manifest from his being able to see the exterior

thought from the interior, and also to reflect upon it, and to judge concerning it, whether it is evil or not evil. That the human mind is such, is due to the two faculties which he has from the Lord, called liberty and rationality; unless man had an external and an internal of thought from these, he would have been unable to perceive and to see any evil in himself and to be reformed; nor, indeed, would he have been able to speak, but only to utter sounds like a beast.

105. The internal of thought is from the life's love and its affections and the perceptions thence; the external of thought is from the things in the memory, which serve the life's love for confirmations and for means to its end. From infancy even to the age of youth man is in the external of thought from the affection for knowing, which then makes its internal; and besides this, from the life's love that is born with him from his parents, there transpires something of the concupiscence and the inclination from it. But afterwards his life's love is established according to the way he lives; and its affections, with the perceptions from them, make the internal of his thought. And from the life's love comes the love of the means [it uses]; the delights of which, and the knowledges thereby called forth from the memory, make the external of his thought.

106. II. *The external of man's thought is in itself of the same quality as its internal.* That man from head to foot is such as his life's love is, was shown above. Here, therefore, something shall first be said concerning man's life's love; for till this has been done, nothing can be said concerning the affections which together with the perceptions make man's internal, and of the delights of the affections together with the thoughts, which make his external. Loves are manifold; but two of them, heavenly love and infernal love, are like lords and kings. Heavenly love is love to the Lord and towards the neighbour; and infernal love is love of self and of the world. These loves and those are opposite to each other, as hell and heaven are; for he who is in the love of self and the world does not wish good to any one but himself; but he who is in love to the Lord and in love towards the neighbour, wills good to all. These two loves are the loves of man's life, but with much variety. Heavenly love is the life's love of those whom the Lord leads, and infernal love is the life's love of those whom the devil leads. But the life's love of any ² one cannot be without derivations, which are called affections. The derivations of infernal love are the affections of evil and false,—properly, concupiscences; and the derivations of heavenly love are the affections of good and truth,—properly, loving desires. The affections of infernal love, which properly are concupiscences, are as many as there are evils; and the affections of

heavenly love, which are properly loving desires, are as many as there are goods. Love dwells in its affections as a lord in his domain, or as a king in his kingdom; their dominion and sovereignty are over the things belonging to the mind, that is, the things of man's will and understanding, and thence of the body. Man's life's love rules the whole man by its affections and the perceptions thence, and by its delights and the thoughts thence;—the internal of his mind by the affections and the perceptions thence, and the external, by the delights of the affections and by the thoughts thence.

107. The form of this government may be seen to some extent by comparisons. Heavenly love with the affections of good and truth and the perceptions thence, together with the delights from these affections and the thoughts thence, may be compared to a tree remarkable for its branches, its leaves and its fruits. The life's love is the tree; the branches with the leaves are the affections of good and truth with their perceptions; and the fruits are the delights of the affections with their thoughts. But infernal love with its affections of evil and falsity, which are concupiscences, together with the delights of these concupiscences, and the thoughts thence, may be compared to a spider and the web about it. The love itself is the spider; the concupiscences of evil and falsity with their interior wiles, are the net-like threads nearest the spider's seat; and the delights of these concupiscences, with their crafty contrivances, are the threads more remote, where the flies are caught, entangled, and eaten.

108. From these comparisons may also be seen the conjunction of all things of the will and understanding, or the man's mind, with his life's love, but still not rationally. The conjunction may be seen rationally in this way: Everywhere there are three things which together make one; these are called end, cause, and effect; here the life's love is the end, the affections with their perceptions are the cause, and the delights of the affections with their thoughts are the effect; for in like manner as the end through the cause comes into the effect, so also the love through its affections comes to its delights, and through its perceptions to its thoughts. The effects themselves are in the delights of the mind and their thoughts, when the delights are of the will and the thoughts are of the understanding thence, thus when there is full consent there. They are then the effects of his spirit, which if they do not come into the act of the body, still are as if in the act when there is the consent; they are also then together in the body, and dwell there with his life's love, and they pant for action, which takes place provided nothing hinders. Such are the concupiscences of evil, and evils themselves, in those who in their spirit make evils

allowable. Now as the end conjoins itself with the cause, and through the cause with the effect, so does the life's love with the internal of thought, and through this with its external. It is manifest, therefore, that the external of man's thought is in itself such as is its internal; for the end gives all belonging to itself to the cause, and through the cause to the effect; for there is nothing essential in the effect but what is in the cause, and through the cause in the end: and as the end is thus the very essential which enters into the cause and the effect, therefore cause and effect are called the mediate and the ultimate ends.

109. It sometimes appears as if the external of man's thought is not in itself such as the internal is; but this happens because the life's love, with its internals about it, places below itself a substitute, which is called the love of means, and appoints it to take heed and watch that nothing from its concupiscences may show itself. This substitute, therefore, from the cunning of its chief, which is the life's love, talks and acts according to the civil things of the kingdom, the moral things of reason, and the spiritual things of the church; and some do this so craftily and ingeniously, that no one sees that they are not such as they seem to be in speech and act; and at last, from the habit of concealment, they hardly know it themselves. Such are all hypocrites; such are priests who at heart care nothing for the neighbour and do not fear God, and yet preach about the love of the neighbour and the love of God; such are judges who give judgment according to gifts and friendship, while they simulate a zeal for justice, and from reason talk of judgment; such are merchants insincere and fraudulent at heart, while they act sincerely for the sake of gain; and such are adulterers, when from the rationality belonging to all men they talk of the chastity of marriage; and so on. But if these same persons strip their love of means, the substitute of their life's love, of the garments of purple and fine linen with which they have invested it, and put on it its own domestic dress, they then think, and with their dearest friends, who are in a similar life's love, they sometimes speak from their thought directly the contrary. It may be believed, that when they talked so justly, sincerely, and piously, from the love of means, the quality of the internal of their thought was not in its external; but yet it was; hypocrisy is in them; the love of self and the world is in them, the craft of which is to secure a reputation, for the sake of honour or wealth, even to the ultimate appearance. This quality of the internal is in the external of their thought when they so speak and act.

110. With those, however, who are in heavenly love, the

internal and the external of thought, or the internal and the external man, act as one when they speak; nor do they know any distinction. Their life's love, with its affections of good and their perceptions of truth, is as a soul in whatever they think, and thence speak and do. If they are priests, they preach from love towards the neighbour and from love to the Lord; if judges, they judge from justice itself; if merchants, they act from sincerity itself; if married, they love the wife from chastity itself; and so on. Their life's love also has a love of means as its deputy, which it teaches and leads to act from prudence, and clothes with the garments of zeal for the truths of doctrine and at the same time for the goods of life.

111. III. *The internal cannot be purified from the concupiscences of evil so long as the evils in the external man are not removed, because they obstruct.* This follows from what has been said above, that the external of man's thought is in itself of the same quality as the internal of his thought; and that they cohere like things which are not only one within the other, but also one from the other; wherefore one cannot be removed unless the other is removed at the same time. So it is with every external that is from an internal, and with every thing posterior that is from a prior, and with every effect that is from a cause. Now because concupiscences together with subtleties make the internal of thought with the evil, and the delights of concupiscences together with machinations make the external of thought with them, and these last are conjoined with the others in one, it follows that the internal cannot be purified from concupiscences so long as the evils in the external man are not removed. It is
 2 to be known that man's internal will is what is in the concupiscences, and the internal understanding in the subtleties, and that the external will is what is in the delights of the concupiscences, and the external understanding in the machinations from the subtleties. Any one may see that concupiscences and their delights make one, and that the subtleties and the machinations make one: also that the four are in one series, and together make as it were one bundle; from which it is again manifest, that the internal which consists of concupiscences cannot be cast out except by the removal of the external which consists of evils. Concupiscences through their delights produce evils; but when evils are believed to be allowable, which comes from consent of will and understanding, then the delights and the evils make one. That consent is deed is known; this also is what the Lord says, *Whosoever looketh on another's woman to lust after her, hath committed adultery with her already in his heart* (Matt. v. 28). It is the same with other evils.

112. From these things it may now be evident, that for
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man to be purified from the concupiscences of evil, evils must by all means be removed from the external man; for until this is done, the concupiscences have no way out; and if no outlet is given, the concupiscences remain within, and exhale delights from themselves, and so they urge man on to consent, thus to the deed. Concupiscences enter the body by the external of thought; wherefore, when there is consent in the external of thought, they are instantly in the body, the delight which is felt being there. That as the mind is such is the body, thus the whole man, may be seen in the treatise concerning the DIVINE LOVE AND WISDOM (n. 362–370). This may be illustrated by comparisons, and also by examples. By comparisons:—Concupiscences with their enjoyments may be compared to fire; the more it is stimulated, the more it burns; and the freer the course given it, the wider it spreads, until in a city it consumes the houses, and in a forest the trees. The concupiscences of evil are also compared in the Word to fire, and thence to a conflagration of evils. The concupiscences of evil with their delights in the spiritual world also appear as fires; infernal fire is nothing else. They may also be compared to floods and inundations of water, when mounds or dams give way. They may also be compared to gangrenous sores and ulcers, which, if they run their course or are not cured, bring death to the body. By examples:—It is clearly manifest that, if the evils in the external man are not removed, the concupiscences and their delights grow and abound. The more a thief steals the more lust he has for stealing, till at last he cannot stop; so with the defrauder the more he cheats. It is the same with hatred and revenge, with luxury and intemperance, with fornication, and with blasphemy. It is known that the love of bearing rule, from the love of self, grows in proportion as it is uncurbed; just so the love of possession, from the love of the world; it seems as if they had no limit or end. From which it is manifest that, as far as the evils in the external man are not removed, their concupiscences flourish; and again, that the concupiscences increase in the degree in which the evils are unrestrained.

113. Man cannot have a perception of the concupiscences of his evil; he indeed perceives their delights, but still he reflects little upon them; for the delights captivate the thoughts and banish reflection. Wherefore if one did not know from some other source that they are evils, he would call them goods; and, from freedom according to the reason of his thought, he would commit them; when he does this he appropriates them to himself. So far as he confirms them as allowable, he enlarges the court of the reigning love, which is his life's love. Concupiscences form its court; for they are as its ministers and attendants, through which it governs the exteriors which con-

stitute its kingdom. But such as is the king, so are the ministers and attendants, and such the kingdom. If the king is a devil, then his ministers and attendants are insanities, and the people of his kingdom are falsities of every kind, which his ministers, whom they call wise though they are insane, cause to appear as truths, by reasonings from fallacies and by illusions, and also cause them to be acknowledged as truths. Can such a state in man be changed except by the removal of the evils in the external man? So, too, the concupiscences which cohere with the evils are removed. Otherwise there is no way open for the concupiscences to depart; for they are shut in, as a besieged city, and as a closed ulcer.

114. IV. *The evils in the external man cannot be removed by the Lord, except by means of the man.* In all Christian churches this doctrine is received, that man, before he approaches the Holy Communion, is to examine himself, to see and acknowledge his sins, and to do the work of repentance by desisting from them and by rejecting them because they are from the devil; and that otherwise his sins are not forgiven, and he is damned. The English, though they are in the doctrine of faith alone, yet, in their exhortation to the Holy Communion, openly teach examination, acknowledgment, confession of sins, repentance, and renewal of life; and those who do not do these things are threatened in these words: That otherwise the devil will enter into them as he did into Judas, and will fill them with all iniquity, and destroy both body and soul. The Germans, the Swedes, and the Danes, who are also in the doctrine of faith alone, teach the same in the prayer at the Holy Communion; threatening, also, that otherwise they will be subject to infernal punishments and to eternal damnation, for their mixing the holy and the profane. This is read by the priest with a loud voice before those who are about to come to the Holy Supper; and it is listened to by them, with full acknowledgment that it is so. Nevertheless when these same persons the same day hear preaching concerning faith alone, and that the law does not condemn them because the Lord fulfilled it for them, and that from themselves they can do no good except what is meritorious, and that works thus have nothing saving in them, but faith alone, they return home entirely forgetful of their former confession, and rejecting it so far as they think from the preaching concerning faith alone. Now which is true (for two things opposite to each other cannot both be true)—that without the examination, recognition, acknowledgment, confession, and rejection of sins, thus without repentance, there is no forgiveness of them; thus no salvation, but eternal damnation? or, that such things do nothing towards salvation, because the Lord by the passion of the cross, has made full satisfaction

for all man's sins in favour of those who are in faith; and that they who have faith only, with a confidence that this is so, and with a trust in the imputation of the Lord's merit, are without sins, and appear before God like him whose face shines after washing? It is manifest from this, that it is the common religion of all the churches in the Christian world that man should examine himself, should see and acknowledge his sins, and afterwards desist from them; and that otherwise there is not salvation, but damnation. That this is also the very Divine Truth, is manifest from the passages in the Word where man is commanded to repent: as from the following: *John said, Bring forth therefore fruits worthy of REPENTANCE. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire* (Luke iii. 8, 9); *Jesus said, Except ye REPENT, ye shall all likewise perish* (Luke xiii. 3, 5); *Jesus preached the gospel of the kingdom of God, saying, REPENT ye and believe the gospel* (Mark i. 14, 15); *Jesus sent forth His disciples, who went out, and preached that men should REPENT* (Mark vi. 12); *Jesus said to the apostles that they should preach REPENTANCE AND REMISSION OF SINS, among all nations* (Luke xxiv. 47); *John preached the baptism of REPENTANCE FOR THE REMISSION OF SINS* (Mark i. 4; Luke iii. 3). Think of this also with some understanding; and if you have religion you will see that repentance from sins is the way to heaven, and that faith separate from repentance is not faith; and that they who are not in faith because they do not repent, are in the way to hell.

115. They who are in faith separate from charity, and have confirmed themselves in it from Paul's saying to the Romans *that a man is justified by faith without the deeds of the law* (Rom. iii. 28), adore this saying like men who adore the sun; and they become like those who fix their eyes steadily on the sun, by which means the sight is so clouded that they cannot see any thing in the midst of light. For they do not see what is there meant by the deeds of the Law, that they are the rituals described by Moses in his books which are everywhere there called the Law; and not the precepts of the Decalogue. Wherefore, that it may not be understood of the precepts of the Decalogue, he explains it, saying, *Do we then make void the law through faith? God forbid; yea, we establish the law* (verse 31, same chapter). They who from this saying have confirmed themselves in faith separate from charity, from gazing at this passage as at the sun, do not see where Paul enumerates the laws of faith as being the very works of charity; and what is faith without its laws? Nor do they see where he enumerates evil works, and says that they who do them cannot enter into

heaven. From which it is manifest what blindness has been induced from this single passage wrongly understood.

116. That evils in the external man cannot be removed except by means of the man, is because it is from the Lord's Divine Providence that whatever a man hears, sees, thinks, wills, speaks, and does, appears entirely as his own. That without this appearance there would be in man no reception of the Divine Truth, no determination towards doing good, no appropriation of love and wisdom nor of charity and faith, and therefore no conjunction with the Lord; consequently no reformation and regeneration, and thus salvation, is shown above (n. 71-95 et seq.). That without this appearance there cannot be repentance from sins, nor even faith, is evident; as also that man without this appearance is not man, but devoid of rational life, like a beast. Let him who will, consult his reason, and see whether there is any other appearance than that a man thinks of good and truth, spiritual as well as moral and civil, from himself; and then receive this doctrinal, that every thing good and true is from the Lord, and nothing from man; and will he not acknowledge this consequence, that man must do good and think truth as from himself, but still acknowledge that they are from the Lord; therefore also that a man should remove evils as of himself, yet always acknowledge that he does it from the Lord?

117. There are many who do not know that they are in evils, because they do not do them outwardly; for they fear the civil laws and also the loss of reputation; and so from custom and habit they learn to shun evils as detrimental to their honour and their wealth. But if they do not shun evils from a principle of religion, because they are sins and against God, then the concupiscences of evil with their delights still remain in them, like impure waters stopped up, or stagnant. Let them examine their thoughts and intentions and they will find those concupiscences, provided they know what sin is. There are many such who have confirmed themselves in faith separate from charity, who, because they believe the law does not condemn them, do not even attend to sins; and some doubt whether there are sins, and think that if there are, they are not sins before God, because they are condoned. Such, also, are natural moralists, who believe that civil and moral life with its prudence produces all things, and the Divine Providence not anything. Such also are they who studiously affect a reputation and a name for honesty and sincerity, for the sake of honour or profit. But they who are of this character, and have also despised religion, after death become spirits of concupiscences, appearing to themselves as if

they were men, but appearing to those at a distance as *priapi*; like owls they see in the dark and not in the light.

118. From these things the confirmation of Article V. now follows, which is that *therefore man ought as from himself to remove evils from the external man*, which may also be seen explained in three articles in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM: in one, That no one can shun evils as sins so as to be interiorly averse to them, except by combats against them (n. 92-100): in another, That man ought to shun evils as sins and to fight against them, as from himself (n. 101-107): in a third, That if one shuns evils for any cause whatever, than because they are sins, he does not shun them, but only prevents their appearing before the world (n. 108-113).

119. VI. *The Lord then cleanses man from the lusts of evil in the internal man, and from the evils themselves in the external.* That the Lord then cleanses a man from the concupiscences of evil when the man as from himself removes the evils, is because the Lord cannot cleanse him before; for the evils are in the external man, and the concupiscences of evil in the internal man, and they are joined like roots and trunk. Wherefore, unless evils are removed, there is no opening; for they obstruct and close the door; and this cannot be opened by the Lord but by means of the man, as was shown just above. When man thus as from himself opens the door, then the Lord at the same time extirpates the concupiscences. The reason also is, that the Lord 2 acts into man's inmost, and from the inmost into all that follows, even to ultimates: and in the ultimates the man, at the same time, is. As long therefore as the ultimates are kept closed by the man himself, there cannot be any purification; but the Lord can only operate in the interiors, in the same way He operates in hell (and the man who is in concupiscences and at the same time in evils is a form of hell), which operation is only such disposition that one thing may not destroy another, and that good and truth may not be violated. That the Lord continually urges and presses man to open the door to Him, is manifest from His own words, *Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him and will sup with him and he with Me* (Apoc. iii. 20).

120. Man knows nothing at all of the interior state of his mind, or of his internal man; nevertheless there are there infinite things not one of which comes to man's cognizance. For the internal of man's thought, or his internal man, is his spirit itself; and in it are things as infinite and innumerable as there are in his body; yea, even more innumerable; for man's spirit is in its form man, and all the things belonging to it corres-

pond with all the things of man in his body. Now as man knows nothing, from any sensation, of the manner in which his mind or soul is operating upon all the things belonging to the body, jointly and severally, so neither does he know in what manner the Lord is operating upon all the things of his mind or soul, that is, upon all the things of his spirit. The operation is continual; in this man has no part; but still, the Lord cannot cleanse man from any concupiscence of evil in his spirit or the internal man, so long as man keeps the external closed. Man keeps his external closed by evils, each of which seems to him as but one, although there are infinite things in each one; when man removes this as one, then the Lord removes the infinite things in it. This is what is meant by the Lord's then cleansing man from the concupiscences of evil in the internal man, and from his evils in the external.

121. Many are of opinion that merely to believe what the church teaches purifies a man from evils; some believe that to do good purifies; some, to know, speak, and teach such things as are of the church; some, to read the Word and pious books; some to frequent churches, listen to preaching, and especially to go to the Holy Supper; others, to renounce the world and devote themselves to piety; and others, to confess themselves guilty of all sins; and so on. Yet all these do not purify man at all, unless he examines himself, sees his sins, acknowledges them, condemns himself for them, and repents by desisting from them; and he must do all this as from himself, but still from the heart's
 2 acknowledgment that he does it from the Lord. Before this is done, the things that have been mentioned are of no help; for they are either meritorious or hypocritical; and they who do them appear in heaven before the angels like beautiful harlots, smelling badly from their diseases; or like ill-favoured women, painted so as to appear handsome: or like masked actors and mimics on the stage; or like apes in human clothing. But when evils are removed, then the acts above-mentioned become of their love; and they appear in heaven before the angels as beautiful human beings, and as their partners and companions.

122. But it must be known well that a man in the work of repentance ought to look to the Lord alone; if he looks to God the Father only, he cannot be purified; nor if he looks to the Father for the sake of the Son: nor if to the Son as only a man. For there is one God, and the Lord is He, His Divine and Human being one Person, as shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD. That every one beginning in the work of repentance may look to the Lord alone, He instituted the Holy Supper which confirms the remission of sins in those who

repent. It confirms it, because in that Supper or Communion every one is kept looking to the Lord alone.

123. VII. *The continual [endeavour] of the Lord's Divine Providence is to conjoin man with Himself, and Himself with man, that He may be able to give him the felicities of eternal life; which can be done only so far as evils with their concupiscences are removed.* That it is the continual [endeavour] of the Lord's Divine Providence to conjoin man with Himself, and Himself with man, and that this conjunction is what is called reformation and regeneration, and that thence man has salvation, was shown above (n. 27-45). Who does not see that conjunction with God is life eternal and salvation? Every one sees it who believes that men are from creation images and likenesses of God (Gen. i. 26, 27), and who knows what an image and likeness of God is. Who ² that has sound reason, while thinking from his rationality, and willing to think from his liberty, can believe that there are three Gods, equal in essence, and that the Divine Esse or the Divine Essence can be divided? That there is a Trine in the one God can be thought of and comprehended, as it can be comprehended that there are soul and body and a proceeding of life from these, in angel and in man. And as this Trine in One is in the Lord only, it follows that the conjunction must be with Him. Make use of your rationality and at the same time your liberty of thinking, and you will see this truth in its light; but first admit that God is, and that there is a heaven, and that there is eternal life. Now, because God is one, and man from creation was ³ made an image and likeness of Him, and because by infernal love and by its concupiscences and their enjoyments he came into the love of all evils, and thereby destroyed in himself the image and likeness of God, it follows that the continual [endeavour] of the Lord's Divine Providence is, to conjoin man with Himself and Himself with man, and thus to make man to be His image. It also follows, that this is for the end that the Lord may give man the felicities of eternal life: for such is the Divine Love. But He cannot give them to man, nor can He ⁴ make him the image of Himself, unless man as from himself removes sins in the external man, because the Lord is not only Divine Love, but is also Divine Wisdom, and Divine Love does nothing but from its own Divine Wisdom and according to it. That man cannot be conjoined with the Lord, and thus reformed, regenerated, and saved, unless allowed to act from liberty according to reason, for by this man is man, is according to the Lord's Divine Wisdom; and whatever is according to the Lord's Divine Wisdom, is also of His Divine Providence.

124. To this I will add two arcana of angelic wisdom, from which the quality of the Divine Providence may be seen: one,

that the Lord in no wise acts upon any particular in man, singly, but at the same time on all things; the other, that the Lord acts from inmosts and from ultimates at the same time. *That the Lord in no wise acts upon any particular in man, singly, but at the same time on all things belonging to him*, is because all things belonging to man are in such connection, and by the connection, in such form, that they act not as many but as one. It is known that man as to the body is in such connection, and by the connection in such form. The human mind also is in similar form, from the connection of all things in it; for the human mind is the spiritual man, and is also actually man. It is from this that man's spirit, which is his mind in the body, is a man in all its form; wherefore a man after death is as much a man as when in the world, only with this difference, that he has cast off
 2 the coverings which made up his body in the world. Now as the human form is such that all the parts make a general whole which acts as one, it follows that one part cannot be moved out of place and changed in state, unless with the consent of the rest; for if one were removed from its place and changed in state, the form which acts as one would suffer. It is manifest from this, that the Lord never acts upon any one particular but simultaneously upon all. So the Lord acts upon the universal angelic heaven, because the universal angelic heaven in the Lord's sight is as one man. So, too, does He act upon each angel, because each angel is a heaven in the least form. So, also, does He act upon every man, proximately upon all things of his mind, and through these upon all things of his body; for man's mind is his spirit, and according to its conjunction with
 3 the Lord is an angel, while the body is obedience. But it should be well noted that the Lord also acts upon the particulars in man singly, yes, upon the veriest singulars, but at the same time through all things of his form; but He does not change the state of any part or of any thing in particulars, unless suitably to the whole form. But more will be said of this in what follows; where it will be shown that the Lord's Divine Providence is universal because it is in the singulars, and that
 4 it is in the singulars because it is universal. *The Lord acts from inmosts and from ultimates at the same time*, because so and no otherwise are all things in general and particular held together, in connection; for intermediates depend successively from inmosts even to ultimates, and in the ultimates they are together; for, as shown in Part Third of the treatise on the DIVINE LOVE AND WISDOM, in the ultimate all things exist simultaneously from the first. Because of this, also, the Lord from eternity or Jehovah came into the world, and there put on and bore Humanity in ultimates, that He might be from what is first and in ultimates at the same time; and so, from first things through ultimates, might rule the whole world and thus

save men whom He is able to save according to the laws of His Divine Providence, which are also the laws of His Divine Wisdom. And thus it is, as known in the Christian world, that no mortal could have been saved unless the Lord had come into the world; concerning which see the *DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH* (n. 35). Hence it is that the Lord is called the First and the Last.

125. These angelic arcana are premised, that it may be comprehended how the Lord's Divine Providence works to conjoin man with Himself and Himself with man; this is not done singly, upon some particular thing belonging to man, but upon all that belongs to him, at once; and it is done from man's inmost and from his ultimates, at the same time. Man's inmost is his life's love; the ultimates are the things that are in the external of his thought; and the intermediates are the things that are in the internal of his thought. Of what quality these are in the evil man, has been already shown; from which it is again manifest that the Lord cannot act from inmosts and ultimates at the same time, unless together with man; for man is together with the Lord in the ultimates. Wherefore as man acts in ultimates, which are at his disposal, because in his freedom, so the Lord acts from man's inmosts and in what succeeds them even to ultimates. The things that are in man's inmosts and in what succeeds them even to the ultimates are wholly unknown to man; and therefore he is wholly ignorant of how and what the Lord works there: but as those things cohere as one with the ultimates, it is therefore not necessary to know more than that he must shun evils as sins and look to the Lord. Thus, and in no other way, can his life's love, which from birth is infernal, be removed by the Lord, and a heavenly life's love be implanted in its place.

126. When a heavenly life's love is implanted by the Lord in place of the infernal life's love, then affections of good and truth are implanted in place of the concupiscences of evil and falsity; and the delights of the affections of good are implanted in place of the delights of the concupiscences of evil and falsity; and the goods of heavenly love are implanted in place of the evils of infernal love. Then instead of cunning is implanted prudence, and instead of thoughts of wickedness are implanted thoughts of wisdom. Thus man is born again and becomes a new man. What kinds of good succeed in place of the evils, may be seen in the *DOCTRINE OF LIFE FOR THE NEW JERUSALEM* (n. 67-73, 74-79, 80-86, 87-91): and that so far as man shuns and turns away from evils as sins, he loves the truths of wisdom (n. 32-41); and so far he has faith and is spiritual (n. 42-52).

127. It has been shown above from the exhortations read in all Christian Churches before the Holy Communion, that the common religion of the whole Christian world is, that man must examine himself, see his sins, acknowledge them, confess them before God, and desist from them; and that this is repentance, remission of sins, and consequently salvation. The same may also be evident from the Faith that takes its name from Athanasius, and which has been received in the whole Christian world; at the end of which are these words: "The Lord will come to judge the living and the dead, at Whose coming, they who have done good shall enter into life eternal, and they who have done evil into eternal-fire."

128. Who does not know from the Word that a life is allotted to every one after death according to his deeds? Open the Word, read it, and you will see this clearly; but, while doing this, remove the thoughts from faith and justification by it alone. That the Lord teaches this everywhere in His Word, take these few examples as testimony: *Every tree that BRINGETH NOT FORTH GOOD FRUIT is hewn down, and cast into the fire. Wherefore by their FRUITS ye shall know them* (Matt. vii. 19, 20). *Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy Name, and in Thy Name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that WORK INIQUITY* (Matt. vii. 22, 23). *Therefore whosoever heareth these sayings of Mine, and DOETH THEM, I will liken him unto a wise man who built his house upon a rock: and every one that heareth these sayings of Mine, and DOETH THEM NOT, shall be likened unto a foolish man, who built his house upon the ground without a foundation* (Matt. vii. 24, 26; Luke 2 vi. 46-49). *For the Son of Man shall come in the glory of His Father, and then HE SHALL REWARD EVERY MAN ACCORDING TO HIS WORKS* (Matt. xvi. 27). *The kingdom of God shall be taken from you, AND GIVEN TO A NATION BRINGING FORTH THE FRUITS THEREOF* (Matt. xxi. 43). *Jesus said unto them, My mother and My brethren are these who hear the Word of God and DO IT* (Luke viii. 21). *Then shall ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; but He shall say, I tell you, I know you not whence ye are; depart from Me, ALL YE WORKERS OF INIQUITY* (Luke xiii. 25-27). *And they shall come forth; they that have DONE GOOD unto the resurrection of life; and they that have DONE EVIL unto the resurrection of judgment* (John v. 29). *Now we know that God heareth not SINNERS; but if any man be a worshipper of God, and DO HIS WILL, him He heareth* (John ix. 31). *If ye know these things, happy are ye if ye DO THEM* (John xiii. 17). *He that hath My commandments and KEEPETH THEM, he it is that loveth Me, and I will love him, and will come to him, and make My abode with him* (John xiv.

21, 23 ; also verses 15 and 24). *Ye are My friends IF YE DO whatsoever I command you. I have chosen you that ye should BRING FORTH FRUIT, and that your FRUIT should remain* (John xv. 14, 16). The Lord said to John, *Unto the angel of the church of Ephesus write, I KNOW THY WORKS, nevertheless I have somewhat against thee, because thou hast left thy first CHARITY ; REPENT, and DO THE FIRST WORKS, or else I will remove thy candlestick out of its place* (Apoc. ii. 1, 2, 4, 5). *And unto the angel of the church in Smyrna write ; I KNOW THY WORKS* (Apoc. ii. 8, 9). *And to the angel of the church in Pergamos write ; I KNOW THY WORKS : REPENT* (Apoc. ii. 12, 13, 16). *And unto the angel of the church in Thyatira write ; I KNOW THY WORKS and CHARITY, and the last to be more than the first* (Apoc. ii. 18, 19). *And unto the angel of the church in Sardis write ; I KNOW THY WORKS, that thou hast a name that thou livest, and art dead. I HAVE NOT FOUND THY WORKS PERFECT BEFORE GOD ; REPENT* (Apoc. iii. 1, 2, 3). *And to the angel of the church in Philadelphia write ; I KNOW THY WORKS* (Apoc. iii. 7, 8). *And unto the angel of the church of the Laodiceans write ; I KNOW THY WORKS ; REPENT* (Apoc. iii. 14, 15, 19). *I heard a voice from heaven saying unto me, Write, blessed are the dead who die in the Lord from henceforth : THEIR WORKS DO FOLLOW THEM* (Apoc. xiv. 13). *A book was opened, which is the book of life ; and the dead were judged ALL ACCORDING TO THEIR WORKS* (Apoc. xx. 12, 13). *Behold, I come quickly ; and My reward is with Me, TO GIVE EVERY MAN ACCORDING TO HIS WORK* (Apoc. xxii. 12). Thus far the New Testament ; there are yet more in the Old, from which I will adduce this one only : *Stand in the gate of Jehovah, and proclaim there this word : Thus saith Jehovah Zebaoth, the God of Israel, Amend your ways and your doings ; trust ye not in lying words, saying, The temple of Jehovah, the temple of Jehovah, the temple of Jehovah, are these. Will ye steal, murder, and commit adultery, and swear falsely, and come and stand before Me in this house, which is called by My name, and say, We are delivered, while ye do these abominations ? Is this house become a den of robbers ? Behold, even I have seen it, saith Jehovah* (Jer. vii. 2, 3, 4, 9, 10, 11).

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT BE COMPELLED BY EXTERNAL MEANS TO THINK AND WILL, THUS TO BELIEVE AND LOVE, THE THINGS OF RELIGION; BUT THAT MAN SHOULD BRING HIMSELF TO IT, AND SOMETIMES COMPEL HIMSELF.

129. THIS law of the Divine Providence follows from the two preceeding, which are, That man should act from freedom according to reason, concerning which see n. 71-99; and that he should do this from himself although from the Lord; thus, as from himself, concerning which see n. 100-128. And because to be compelled is not from freedom according to reason, and is not from himself, but is from what is not freedom, and is from another; therefore this law of the Divine Providence follows in order after the two former. Every one also knows, that no one can be compelled to think what he does not will to think, nor to will what he thinks not to will; so neither to believe what he does not believe, and certainly not what he is not willing to believe; nor to love what he does not love, and certainly not what he is not willing to love. For man's spirit, or his mind, is in the full liberty of thinking, willing, believing, and loving; it is in this liberty by influx from the spiritual world which does not compel (for man's spirit or mind is in that world), but not by influx from the natural world, which is not received, unless they act as
2 one. A man can be driven to say that he thinks and wishes these things, and that he believes and loves these things; but if they are not of his affection and thence of his reason, or if they do not become so, he still does not think, will, believe, and love them. A man may also be compelled to speak in favour of religion, and to act according to it; but he cannot be compelled to think in its favour from any faith, and to will it from any love. Moreover, in kingdoms where justice and judgment are guarded, one is required not to speak against religion, and not to do any thing against it; but still, no one can be compelled to think and to will in its favour. For every one is at liberty to think with hell and to will in its favour, and also to think and to will in favour of heaven; but reason teaches what the one is in quality, and what the other; and what kind of lot awaits the one, and what the other; and from reason, the will has a preference and

its choice. From this it may be evident that the external may not compel the internal. Nevertheless, this is sometimes done; but that it is hurtful, will be shown in this order: I. No one is reformed by miracles and signs, because they compel. II. No one is reformed by visions and by conversations with the dead, because they compel. III. No one is reformed by threats and punishments, because they compel. IV. No one is reformed in states that are not of rationality and liberty. V. It is not contrary to rationality and liberty to compel oneself. VI. The external man is to be reformed by means of the internal, and not the reverse.

130. I. *No one is reformed by miracles and signs, because they compel.* That man has an internal and an external of thought, and that the Lord flows in through the internal of thought with man into its external, and so teaches and leads him, was shown above; also, that it is from the Lord's Divine Providence that man should act from freedom according to reason. All this would perish with man, if miracles were wrought, and man were driven by them to believe. That it is so, may be rationally seen thus:—It cannot be denied but that miracles induce a faith, and powerfully persuade that what is said and taught by him who does the miracles is true; and that all this at first so occupies man's external thought, as, in a manner, to bind and fascinate it. But man is thus deprived of his two faculties called rationality and liberty, so that he cannot act from freedom according to reason; and the Lord cannot flow in through the internal into the external of his thought, except merely to leave man to confirm from his rationality the thing that has been made of his faith by a miracle. The state of man's thought is such that from the internal of ² thought he sees a thing in the external of his thought as in a mirror; for, as was said above, a man can see his thought, which can be only from more internal thought; and when he sees the thing as in a mirror, he can also turn it in this way and that, and shape it till it appears to him beautiful. The object, if it is a truth, may be compared to a virgin or a youth, beautiful and living; but if the man cannot turn it in this way and that, and shape it, but only believe in it from the persuasion induced by a miracle, then, if it is a truth, it can be compared to a virgin or a youth carved from wood or stone, in which there is no life. It may also be compared to an object which is immediately before the sight, itself alone being seen, and hiding from view all that is at either side of it or behind it. Again, it may be compared to a sound continually in the ear, which takes away the perception of harmony from many sounds. Such blindness and deafness are induced on the human mind by miracles. It is the same with every thing confirmed, which is not looked at from some rationality before its confirmation.

131. It may be evident from this, that a faith induced by miracles is not faith but persuasion; for in it there is not anything rational, still less anything spiritual; for it is only an external without an internal. It is similar with every thing which the man does from that persuasive faith, whether he acknowledges God, worships Him at home or in churches, or does good deeds. When a miracle alone leads the man to acknowledgment, worship, and piety, he acts from the natural man and not from the spiritual. For a miracle infuses faith by the external way, and not by the internal way; thus from the world, and not from heaven; and the Lord does not enter by any other way with man than the internal way, which is by the Word and by doctrine and preaching from it; and as miracles close this way, therefore at this day no miracles are wrought.

132. That miracles are of such a nature, may be clearly manifest from those wrought before the people of Judah and Israel. Although they had seen so many miracles in the land of Egypt, and afterwards at the Red Sea, and others in the desert, and especially on Mount Sinai when the Law was promulgated, nevertheless, a single month afterward, while Moses tarried on that mountain, they made themselves a golden calf, and acknowledged it for Jehovah who led them forth from the land of Egypt (Ex. xxxii. 4, 5, 6). Then again, from the miracles afterwards wrought in the land of Canaan; yet notwithstanding they as often departed from the worship that was commanded them. It is equally manifest from the miracles that the Lord wrought before them² when He was in the world; and yet they crucified Him. Miracles were performed among them, because the men of Judah and of Israel were wholly external, and were introduced into the land of Canaan solely that they might represent the church and its internals by means of the externals of worship, and a bad man can represent, as well as a good man; for externals are rituals, all of which among these people signified spiritual and heavenly things: even Aaron, although he made the golden calf, and commanded the worship of it (Ex. xxxii. 2-5, 35), still could represent the Lord and His work of salvation. And so because they could not be led by the internals of worship to represent those things, they were therefore led to it, yea, driven and forced by³ miracles. That they could not be led by the internals of worship was because they did not acknowledge the Lord, although the whole Word, which was with them, treats of Him alone; and he who does not acknowledge the Lord cannot receive any internal of worship. But after the Lord manifested Himself, and was received and acknowledged in the churches as the eternal God, miracles ceased.

133. But the effect of miracles upon the good is different

from their effect on the wicked. The good do not desire miracles, but they believe the miracles recorded in the Word; and if they hear anything concerning a miracle, they give their attention only as to a slight argument which confirms their faith; for they think from the Word, thus from the Lord, and not from the miracle. It is otherwise with the wicked; they may indeed be driven and forced to faith by miracles, yea, to worship and to piety, but only for a little while; for their evils are shut in, and the concupiscences of the evils and the delights therefrom continually act against their external of worship and piety; so in order to escape from their confinement and break out, they think about the miracle, and at last call it a trick or artifice, or a work of nature, thus they return to their evils; and he who after worship returns to his evils, profanes the goods and truths of worship; and the lot after death of profaners is the worst of all. These are they who are meant by the Lord's words (Matt. xii. 43-45), that their last state is worse than the first. Moreover, if miracles were to be wrought with those who do not believe from the miracles in the Word, they must be wrought continually, and before the sight, with all such persons. From this it may be manifest why miracles are not wrought at this day.

134. II. *No one is reformed by visions and by conversations with the dead, because they compel.* Visions are of two kinds, Divine and diabolical. Divine visions take place by means of representatives in heaven; and diabolical visions, by means of magic in hell. There are also fantastic visions, which are the illusions of an abstracted mind. *Divine visions*, which, as has been said, are produced by means of representatives in heaven, are such as the prophets had, who, when they were in them, were not in the body, but in the spirit; for visions cannot appear to any one in a state of bodily wakefulness. Wherefore, when they appeared to the prophets, it is also said that they were then in the spirit; as is manifest from the passages that follow: Ezekiel says, *The Spirit lifted me up, and brought me in a VISION OF GOD, IN THE SPIRIT OF GOD, into Chaldea, to them of the captivity.* So the VISION that I had seen went up above me (xi. 1, 24). Again he says that *the Spirit lifted him up between the earth and the heaven, and brought him in the VISIONS OF GOD to Jerusalem* (Ez. viii. 3, and following verses). He was in like manner in the vision of God or in the spirit, when he saw the four living creatures which were cherubim (chap. i. and x.); as also when he saw the new temple and the new earth and the angel measuring them (chap. xl.-xlviii.). That he was then in the visions of God, he says (xl. 2); and in the spirit (xliii. 5). In a like state was Zechariah, when he saw the man riding² among the myrtle trees (Zech. i. 8, etc.); when he saw the four

horns (i. 18); and a man in whose hand was a measuring-line (ii. 1, etc.); when he saw the candlestick and two olive trees (iv. 1, etc.); when he saw the flying roll and the ephah (v. 1-6); when he saw the four chariots coming out from between two mountains, and the horses (vi. 1, etc.). In a like state was Daniel, when he saw the four beasts coming up from the sea (Dan. vii. 1, etc.); when he saw the combat between the ram and the he-goat (viii. 1, etc.). That he saw these things in the vision of his spirit is stated (vii. 1, 2, 7, 13; viii. 2; x. 1, 7, 8); and that the angel Gabriel was seen by him in vision (ix. 21).

3 John, also, was in the vision of the spirit when he saw what he described in the Apocalypse; as when he saw the seven candlesticks, and in their midst the Son of Man (Apoc. i. 12-16); when he saw the throne in heaven, and One sitting upon the throne, and the four animals, which were cherubim, round about it (chap. iv.); when he saw the book of life taken by the Lamb (chap. v.); when he saw the horses going out from the book (chap. vi.); when he saw the seven angels with trumpets (chap. viii.); when he saw the pit of the abyss opened, and locusts going out of it (chap. ix.); when he saw the dragon, and its combat with Michael (chap. xii.); when he saw the two beasts, one rising up out of the sea, and the other out of the earth (chap. xiii.); when he saw the woman sitting upon the scarlet-coloured beast (chap. xvii.); and Babylon destroyed (chap. xviii.); when he saw the white horse and Him Who sat upon it (chap. xix.); when he saw the new heaven and the new earth, and the holy Jerusalem descending from heaven (chap. xxi.); and when he saw the river of the water of life (chap. xxii.). That he saw these things in the vision of the spirit, is said (i. 10; iv. 2; v. 1; 4 vi. 1; xxi. 1, 2). Such were the visions which appeared to them from heaven, before the sight of the spirit, and not of the body. Such do not take place at the present day, for if they did they would not be understood; because they are made by representatives, in which everything is significative of the internal things of the church and the arcana of heaven. Moreover, it was foretold by Daniel (ix. 24), that they would cease when the Lord should come into the world. But *diabolical visions* have sometimes been shown, induced by enthusiastic and visionary spirits, who, from the delirium in which they are, called themselves the Holy Spirit. But these spirits have now been gathered, and cast into a hell separate from the hells of others. From these things it is manifest, that no one can be reformed by any other visions than those in the Word. There are also *fantastic visions*, but these are mere illusions of an abstracted mind.

134 (a). That neither is any one reformed by discourse with the dead, is evident from the Lord's words concerning the

rich man in hell, and Lazarus in Abraham's bosom; for the rich man said, *I pray thee therefore, father, that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them hear them. But he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead* (Luke xvi. 27-31). Speech with the dead would produce an effect like that of miracles, as mentioned above; namely, that man would be persuaded and driven to worship for a little time; but as this deprives man of rationality, and at the same time shuts in his evils, as said above, this spell or internal bond is loosed, and the inclosed evils break out, with blasphemy and profanation. But this takes place only when spirits induce some dogma of religion; which is on no occasion done by any good spirit, still less by any angel of heaven.

135. But still, speech with spirits is allowed, but rarely with the angels of heaven, and it has been granted to many for ages back; but when it takes place, they speak with a man in his mother-tongue, and only a few words; but they who speak by the Lord's permission, never say any thing which takes away the freedom of reason, nor do they teach; for the Lord alone teaches man, but mediately through the Word in a state of enlightenment, of which hereafter. That this is so has been given me to know by personal experience. I have discoursed with spirits and with angels now for many years; nor has any spirit dared, nor any angel wished, to tell me any thing, still less to instruct me, concerning any things in the Word, or concerning any doctrine from the Word; but the Lord alone has taught me, Who was revealed to me, and has since appeared constantly, and does now appear before my eyes as the Sun in which He is, in like manner as He appears to the angels, and has illustrated me.

136. III. *No one is reformed by threats and punishments, because they compel.* It is known that the external cannot compel the internal, but that the internal can compel the external; also that the internal so rejects compulsion by the external that it turns itself away. It is also known that external delights allure the internal to consent and to love; it may also be known that there are a forced internal and a free internal. But all these things, though known, still need illustration; for there are many things which when heard, because they are true are at once perceived to be so, and they therefore are affirmed; but if they are not at the same time confirmed by reasons, they

may by arguments from fallacies be made doubtful; and at last may be denied. Therefore the things that have just been mentioned as known must be again taken up and proved rationally.

² First: *The external cannot compel the internal, but the internal can compel the external.* Who can be compelled to believe and to love? One can no more be compelled to believe, than to think that a thing is so when he thinks that it is not so; and one can no more be compelled to love, than to will what he does not will: faith, also, is of the thought, and love is of the will. But the internal may be compelled by the external not to speak ill against the laws of the kingdom, the moralities of life, and the sanctities of the church; thus far the internal may be compelled by threats and punishments; and it also is compelled, and ought to be. This internal, however, is not the internal that is properly human; but it is an internal that man has in common with the beasts, which also can be compelled; the human internal has its seat higher than this animal internal. It is the human internal which is here meant, that cannot be compelled.

³ Second: *The internal so rejects compulsion by the external that it turns itself away.* This is because the internal wishes to be in freedom, and loves freedom; for freedom belongs to man's love or life, as shown above. Wherefore when freedom feels itself to be forced, it withdraws as it were within itself, and turns itself away, and looks upon compulsion as its enemy; for the love which makes man's life is exasperated, and causes the man to think that in this way he is not his own, consequently that he does not live for himself. That man's internal is such, comes from the law of the Lord's Divine Providence, that man should

⁴ act from freedom according to reason. From this it is manifest that it is hurtful to compel men to Divine worship by threats and punishments. But there are some who suffer themselves to be forced to religion, and some who do not. Those who suffer themselves to be forced to religion, are many within the papal jurisdiction; but this takes place with those in whose worship there is nothing internal, but all is external. Those who do not suffer themselves to be compelled, are many of the English nation; and from this it results that there is an internal in their worship; and what there is in the external is from the internal. In spiritual light their interiors as to religion appear like bright clouds; but in the light of heaven the interiors of the former as to religion appear like dark clouds. Both of these appearances are presented to sight in the spiritual world, and any one who wishes will see them when he comes into that world after death. Moreover, forced worship shuts in evils, which then lie hidden like fire in wood under ashes, which is continually kindling and spreading, till it breaks out in flames; while worship not forced but spontaneous does not shut evils in, which therefore are like fires that blaze up at once and are

gone. From this it is manifest that the internal so rejects compulsion that it turns itself away. The internal may compel the external, because the internal is as a master, and the external as a servant. Third: *External delights allure the internal to consent, and also to love.* Delights are of two kinds, the delights of the understanding and the delights of the will; those of the understanding are also delights of wisdom; and those of the will are also delights of love; for wisdom is of the understanding, and love is of the will. Now as the delights of the body and its senses, which are external delights, act as one with internal delights which belong to the understanding and will, it follows that as the internal so rejects compulsion by the external as to turn itself away, so does it look with favour on delight in the external, even so as to turn itself to it; thus comes consent on the part of the understanding, and love on the will's part. All infants in the spiritual world are introduced by the Lord into angelic wisdom, and thereby into heavenly love, by means of delights and pleasing things; first by things beautiful in their homes, and by what is pleasing in gardens; then by representations of spiritual things, which affect the interiors of their minds with pleasure; and at length by truths of wisdom, and so by the goods of love: thus continually by delights in their order; first by the delights of the love of the understanding and its wisdom; and at length by the delights of the love of the will, which becomes their life's love, under which all other things that have entered by delight are held subordinate. This takes place because every thing of the understanding and of the will must be formed by the external before it is formed by the internal; for every thing of the understanding and of the will is formed first by means of what enters through the senses of the body, chiefly through sight and hearing; but when the first understanding and the first will are formed, then the internal of thought regards these as the externals of its thoughts, and either conjoins itself with them or separates itself from them; it conjoins itself with them if they are delightful, and it separates itself from them if they are not. But it must be well known that the internal of the understanding does not conjoin itself with the internal of the will, but that the internal of the will conjoins itself with the internal of the understanding, and makes the conjunction to be reciprocal; but this is done by the internal of the will, and not the least by the internal of the understanding. From this it is that man cannot be reformed by faith alone, but by the love of the will, which makes a faith for itself. Fourth: *There are a forced internal and a free internal.* There is a forced internal with those who are in external worship only, and in no internal worship; for it is their internal to think and to will that to which the external is forced. These are they who worship men, living and dead, and who thence worship

idols, and are in the faith of miracles; there is no internal in them but what is at the same time external. But with those who are in the internal of worship, there is an internal that is compelled; one from fear, and another from love. An internal forced from fear, is with those who are in worship from the fear of the torment of hell and of its fire; but this internal is not the internal of thought which was before treated of, but is the external of thought, which is here called an internal because it belongs to thought. The internal of thought, treated of before, cannot be compelled by any fear; but it can be compelled by love, and by the fear of its loss. The fear of God in the true sense is no other. To be compelled by love and by the fear of its loss, is to compel oneself; and that to compel oneself is not contrary to liberty and rationality, will be seen below.

137. From this may be manifest the quality of forced worship, and of worship not forced. Forced worship is corporeal, inanimate, obscure, and sad; corporeal, because it belongs to the body and not to the mind; inanimate, because there is no life in it; obscure, because the understanding is not in it; and sad, because the delight of heaven is not in it. But worship not forced, when it is genuine, is spiritual, living, lucid, and joyful; spiritual, because spirit from the Lord is in it; living, because life from the Lord is in it; lucid, because wisdom from the Lord is in it; and joyful, because there is heaven from the Lord in it.

138. IV. *No one is reformed in states that are not of rationality and liberty.* It was shown above that nothing is appropriated to man except what he does from freedom according to reason. This is because freedom is of the will, and reason is of the understanding; and when man acts from freedom according to reason, he then acts from the will by his understanding; and whatever is done in the conjunction of both, is appropriated. Now as the Lord wills that man should be reformed and regenerated, that he may have eternal life or the life of heaven: and as no one can be reformed and regenerated unless good is appropriated to his will, to be as his own, and unless truth is appropriated to his understanding, also to be as his own; and as nothing can be appropriated to any one except what is done from the freedom of the will according to the reason of the understanding, it follows that no one is reformed in states of non-liberty and non-rationality. These states are many, but in general they may be referred to the following, namely: states of fear, of misfortune, of disordered mind [*animus*], of bodily disease, of ignorance, and of blindness of the understanding. But something shall be said of each state in particular.

139. No one is reformed in a *state of fear*, because fear takes

away freedom and reason, or liberty and rationality; for love opens the interiors of the mind, but fear closes them; and when they are closed, man thinks but little, and only of what then presents itself to the mind [*animus*] or the senses. So it is with all fears which invade the mind [*animus*]. It was shown² above that man has an internal and an external of thought: fear can in no wise invade the internal of thought: this is always in freedom, because in its life's love; but it can invade the external of thought, and when it does so, the internal of thought is closed; and when this is closed, man no longer can act from freedom according to his reason, and so cannot be reformed. The fear which invades the external of thought and³ closes the internal, is chiefly the fear of the loss of honour or wealth; but the fear of civil punishments and of external ecclesiastical punishments does not close the internal of thought, because these laws only declare penalties for those who speak and act against the civil interests of the kingdom and the spiritual things of the church, but not for those who think in opposition to them. The fear of infernal punishments does⁴ indeed invade the external of thought, but only for a few moments, hours, or days; it is soon restored to its freedom that comes from the internal of thought, which is properly of its spirit and of the life's love, and is called the thought of the heart. But fear of the loss of honour and wealth invades the⁵ external of man's thought; and when it does so, it then closes the internal of thought from above against influx from heaven, and makes it impossible that man can be reformed. The reason of this is, that the life's love of every man from birth is the love of self and of the world; and the love of self makes one with the love of honour, and the love of the world makes one with the love of gain. Therefore when man is in the possession of honour or wealth, from fear of losing them he strengthens with himself the means that are of service for honour and gain; which may be either civil or ecclesiastical, and, in either case, means of authority. He who is not yet in possession of honour and wealth, does likewise if he aspires to them; but he does it from a fear of the loss of reputation on account of them. It is⁶ said that this fear invades the external of thought, and closes the internal from above against the influx of heaven; and this is said to be closed when it entirely makes one with the external, for it is not then in itself, but in the external. But as the loves⁷ of self and the world are infernal loves, and are the sources of all evils, it is manifest of what quality the internal of thought is in itself with those in whom these loves are the life's loves, or in whom they reign; namely, that it is full of the concupiscences of evil of every kind. This is not known to those, who,⁸ from fear of the loss of dignity and opulence, are in a strong persuasion concerning the religion in which they are; especially

in that religion which involves the idea that they are to be worshipped as deities, and at the same time as Plutos in hell. These can be as in a blaze of zeal for the salvation of souls, and yet it is from infernal fire. As this fear especially takes away rationality itself and liberty itself, which are heavenly by origin, it is manifest that it stands in the way to prevent man's reformation.

140. No one is reformed in a *state of misfortune*, if only then he thinks of God and implores His aid, because this is a state of constraint; therefore, when he comes into a state of freedom, he returns into his former state, in which he had thought little or nothing concerning God. It is otherwise with those who in a prior state of freedom had feared God. By the fear of God is meant the fear of offending Him; and to offend Him is to sin; and this is not from fear, but from love; for does not one who loves another fear to do him wrong? and fear it the more, the more he loves? Without this fear, love is insipid and superficial; of the thought alone, and not of the will. By states of misfortune are meant states of desperation from danger, as in battles, duels, shipwrecks, falls, fires, imminent or unexpected loss of wealth, loss of office and thus of honours, and other similar things. To think of God during these only, is not from God but from self; for the mind is then as it were imprisoned in the body, thus not at liberty, and therefore not in rationality, without which there is no reformation.

141. No one is reformed in a *state of disordered mind* [*animus*], because this takes away rationality, and consequently freedom of acting according to reason. For the mind is sick and not sound; and a sound mind is rational, but not a sick mind. Such disordered conditions are melancholy, spurious and false consciences, hallucinations of various kinds, pains of mind [*animus*] from misfortunes, anxieties and mental suffering from bodily disease, which are sometimes regarded as temptations, but they are not; for genuine temptations have spiritual things for their objects, and in them the mind is wise; while these have natural things for their objects, and in them the mind is insane.

142. No one is reformed in a *state of bodily disease*, because the reason is then not in a free state; for the state of the mind depends on the state of the body. When the body is sick, the mind also is sick, by removal from the world, if not otherwise; for the mind removed from the world thinks indeed concerning God, but not from God, for it is not in freedom of reason. Man has freedom of reason from this, that he is in the midst between heaven and the world, and that he can think from heaven and

from the world, also from heaven concerning the world, and from the world concerning heaven. When therefore man is diseased and is thinking about death and the state of his soul after death, he is not then in the world, but is abstracted in spirit; in which state alone no one can be reformed; but he may be confirmed, if he was reformed before he fell sick. It is ² similar with those who renounce the world and all business there, and give themselves solely to thoughts concerning God, heaven, and salvation; but of this more elsewhere. Therefore these same persons, if they were not reformed before their sickness, become after it, if they die, such as they were before the sickness. It is therefore vain to think that anyone can do the work of repentance or receive any faith during sickness; for there is no action in that repentance and no charity in that faith; in both, therefore, all is of the mouth and nothing of the heart.

143. No one is reformed in a *state of ignorance*, because all reformation is effected by truths and a life according to them; wherefore they who do not know truths cannot be reformed; but if they desire truths from affection for them, they are reformed in the spiritual world after death.

144. Neither can any one be reformed in a *state of blindness of the understanding*. They also do not know truths, and consequently do not know life; for the understanding must teach them, and the will must do them; and when the will does what the understanding teaches, then its life is made according to the truths. But when the understanding is blinded, the will is also closed up; and from freedom according to its reason it does only the evil confirmed in the understanding, which is falsity. Besides ignorance, the religion also that teaches blind faith blinds the understanding; so too does the doctrine of falsity; for as truths open the understanding so falsities close it; they close it above, and open it below; and the understanding opened only underneath cannot see truths, but can only confirm whatever it wills, especially falsity. The understanding is also blinded by the cupidities of evil; so long as the will is in them it acts on the understanding for their confirmation; and so far as the cupidities of evil are confirmed, the will cannot be in the affections of good, and see truths from them, and so be reformed. For ² example: With one who is in the cupidity of adultery, his will, which is in the delight of his love, acts on the understanding for its confirmation; for it says, What is adultery? Is there anything wicked in it? Is there not the like between husband and wife? Cannot offspring be born from adultery as well as from marriage? Cannot a woman receive more than one without hurt? What has the spiritual to do with this? So

thinks the understanding, which is then the will's prostitute, and which has become so stupid from debauchery with the will that it cannot see that conjugal love is spiritual, heavenly love itself, which is the image of the love of the Lord and the church, from which also it is derived; and thus that it is in itself holy, is chastity itself, purity, and innocence; and that it makes men to be loves in form, as consorts can love each other mutually from inmosts, and thus form themselves into loves: and that adultery destroys this form, and with it the image of the Lord; and, which is horrible, the adulterer commingles his life with the husband's life in his wife, man's life being in the seed. And because this is profane, therefore hell is called adultery, and heaven on the other hand is called marriage. Moreover, the love of adultery communicates with the lowest hell, while love truly conjugal communicates with the inmost heaven; the organs of generation also, in either sex, correspond to societies of the inmost heaven. These things have been brought forward for it to be known how blinded the understanding is when the will is in the cupidity of evil; and that no one can be reformed in a state of blindness of the understanding.

145. V. *It is not contrary to rationality and liberty to compel oneself.* It has been previously shown that man has an internal and an external of thought, and that these are distinct as prior and posterior, or as superior and inferior; and that because they are so distinct, they can act separately and can act conjointly. They act separately when a man from the external of his thought says and does otherwise than he interiorly thinks and wills; and they act conjointly when he says and does that which he interiorly thinks and wills; the latter is common with the sincere, the former with the insincere. Now since the internal and external of the mind are thus distinct, the internal may even fight with the external, and by combat force it to consent. Combat exists when man thinks that evils are sins and therefore wills to desist from them; for when he desists, the door is opened; and when it is opened, the concupiscences of evil that occupied the internal of thought are cast out by the Lord, and affections of good are implanted in place of them; this is done in the internal of thought. But as the delights of the concupiscences of evil which beset the external of thought cannot be cast out at the same time, therefore combat exists between the internal and the external of thought. The internal wishes to cast out those delights because they are delights of evil and not in concord with the affections of good in which the internal now is: and, in place of the delights of evil, it wishes to introduce delights of good which are in concord; the delights of good are what are called the goods of charity. From this contrariety arises combat, which if it increases is

called temptation. Now because a man is man from the internal of his thought, for this is man's very spirit, it is evident that a man compels himself when he compels the external of his thought to consent, or to receive the delights of his affections, which are goods of charity. It is manifest that this is not contrary to rationality and liberty, but according to them, for rationality causes the combat, and liberty continues it. Liberty also itself, together with rationality, resides in the internal man, and from this in the external. When, therefore, the internal conquers, which it does when the internal has reduced the external to consent and compliance, then the Lord gives man liberty itself and rationality itself; for then man is withdrawn by the Lord from infernal freedom, which in itself is slavery, and is brought into heavenly freedom, which in itself is real freedom, and fellowship is given him with the angels. That they are slaves who are in sins, and that the Lord makes those free who through the Word receive truth from Him, He teaches in John (viii. 31-36).

146. This may be illustrated by the example of a man who has perceived delight in fraud and secret theft, and now sees and interiorly acknowledges that they are sins, and therefore wishes to desist from them. When he desists, then there arises a combat of the internal man with the external. The internal man is in the affection for sincerity, but the external still finds delight in defrauding; which delight, because it is wholly opposite to the delight of sincerity, does not recede unless compelled; nor can it be compelled except by combat; and then, when the victory has been gained, the external man comes into the delight of the love of what is sincere, which is charity; afterwards the delight in fraud gradually becomes unpleasant to him. It is the same with all other sins, as with adultery and whoredom, revenge and hatred, blasphemy and lying. But the hardest struggle of all is with the love of rule from the love of self; he who subdues this, easily subdues the other evil loves, for this is their head.

147. It shall also be briefly stated how the Lord casts out the concupiscences of evil which possess the internal man from birth, and puts in their stead affections for good, when a man as from himself removes evils as sins. It has previously been shown that man has a natural mind, a spiritual mind, and a celestial mind; and that he is in the natural mind alone, as long as he is in the concupiscences of evil and their delights; and that so long the spiritual mind is closed; but as soon as the man after self-examination acknowledges evils as sins against God, because contrary to Divine laws, and therefore wishes to desist from them, the Lord then opens the spiritual

mind, and enters into the natural by affections for good and truth; and He enters into the rational, and from it He disposes in order the things which, lower in the natural, are ²contrary to order. This is what appears to man as combat: and, with those who have indulged much in the delights of evil, as temptation; for there comes suffering to the mind [*animus*] when the order of its thoughts is inverting. Now as the combat is against the things that are in the man himself, and which he feels as his own, and as no one can fight against himself unless from a more internal self and also from freedom there, it follows that the internal man then fights against the external, and that from freedom, also that it compels the external to obedience; this, then, is compelling oneself. It is manifest that this is not contrary to liberty and rationality, but according to them.

148. Moreover, every man wishes to be free, and to remove from himself not what is free but what is servile. Every boy who is under a teacher wishes to be his own master, and thus free; similarly every servant under his master, and every maid under her mistress; every virgin desires to leave her father's house and marry, that she may act freely in her own house: every youth who desires to work or do business or discharge the duties of any office, while he is subject to the control of others, wishes to be released, so as to be at his own disposal. They all compel themselves who serve of their own accord for the sake of liberty; and when they compel themselves, they act from freedom according to reason, but from an interior freedom, from which exterior freedom is looked upon as a servant. This has been adduced in proof that it is not contrary to rationality and liberty to compel oneself.

149. One reason why man does not in like manner wish to come out of spiritual servitude into spiritual liberty, is, that he does not know what spiritual servitude is, and what spiritual liberty is; he has not the truths that teach this; and without truths, it is believed that spiritual servitude is freedom, and spiritual freedom servitude. Another reason is, because the religion of the Christian world has closed up the understanding, and faith alone has sealed it; for each of these has placed around itself as a wall of iron the dogma that theological matters are transcendent, and are therefore not to be approached from any rationality, and that they are for the blind, not for those who see; thus the truths have been hidden that teach what spiritual liberty is. A third reason is, because few examine themselves and see their sins; and he who does not see them and desist from them is in their freedom, which is infernal freedom, in itself slavery; and from this to see heavenly freedom which is

freedom itself, is like seeing day in thick darkness, and like seeing while under a dark cloud what is from the sun above. Hence it is that it is not known what heavenly freedom is, and that the difference between it and infernal freedom is like the difference between what is alive and what is dead.

150. VI. *The external man must be reformed by means of the internal, and not the reverse.* By the internal and external man is meant the same as by the internal and external of thought, of which frequently above. That the external is reformed by the internal, is, that the internal flows into the external, and not the reverse. That there is influx of the spiritual into the natural, and not the reverse, is known in the learned world; and that the internal man must be first purified and renewed, and so the external, is known in the church; that it is known is because the Lord teaches it, and reason dictates it. The Lord teaches it in these words: *Woe unto you, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and platter, that the outside of them may be clean also* (Matt. xxiii. 25, 26). That reason so dictates, has been abundantly shown in the treatise concerning the DIVINE LOVE AND WISDOM. For what the Lord teaches He also enables a man to perceive by reason, and this in two ways; in one, the man sees in himself that a thing is so, as soon as he hears it; in the other, he understands it by reasons. To see in himself, is in his internal man; and to understand by reasons, is in the external man. Who when he hears it declared does not see in himself that the internal man must be purified first, and the external by means of it? But one who does not receive a general idea of this subject from influx from heaven, may wander when he consults the external of his thought; from this alone no one sees otherwise than that the external works of charity and piety save, without the internal. So in other things; as that sight and hearing flow into thought, and smell and taste into perception, thus the external into the internal, while nevertheless the contrary is the case. That things seen and heard appear to flow into the thought, is a fallacy; for in the eye the understanding sees, and in the ear it hears, and not the reverse. So it is in all other things.

151. But here something shall be told of the means by which the internal man is reformed, and the external by means of it. The internal man is not reformed merely by knowing, understanding, and having wisdom; consequently not by thinking only; but by willing what knowledge, understanding, and wisdom teach. When a man knows, understands, and has wisdom to see that there are a heaven and a hell, and that all evils

are from hell, and all good from heaven, if then he does not will evil because it is from hell, but wills good because it is from heaven, he is then in the first step of reformation, and is in the entrance out of hell into heaven. When he goes further, and wills to desist from evils, he is in the second step of reformation, and is then outside of hell, but not yet in heaven; this he sees above him. There must be this internal, that a man may be reformed; but the man is not reformed unless the external and the internal both are reformed. The external is reformed by means of the internal, when the external desists from evils which the internal does not will because they are infernal, and still more when it therefore shuns them and fights against them. Thus, the internal is to will, and the external is to do; for unless one does what he wills, there is an unwillingness within, and at last it comes that he does not will it. From these few statements it may be seen how the external man is reformed by means of the internal; this also is the meaning of the Lord's words to Peter: *Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit* (John xiii. 8, 9, 10). By washing is meant spiritual washing, which is purification from evils; by washing the head and the hands, is meant to purify the internal man; and by washing the feet, to purify the external man. That when the internal man has been purified, the external must be purified, is meant by this, *He that is washed needeth not save to wash his feet*. That all purification from evils is from the Lord is meant by this, *If I wash thee not, thou hast no part with Me*. That washing among the Jews represented purification from evils, and that this is signified in the Word by washing, and that by the washing of the feet is signified the purification of the natural or external man, has been shown in the ARCANAE CELESTIA, in many places.

152. Since a man has an internal and an external, and both must be reformed that the man may be reformed; and since no one can be reformed unless he examines himself, sees and acknowledges his evils, and afterwards desists from them; it follows that not only must the external be examined, but the internal also. If the external alone is examined, a man sees only what he has actually done, as that he has not committed murder, nor adultery, nor theft, and has not borne false witness; and so on. He thus examines the evils of his body, and not the evils of his spirit; and yet the evils of the spirit must be examined, in order that anyone may be reformed; for after death man lives a spirit, and all the evils which are in the spirit remain; and the spirit is not otherwise examined than by the man's giving attention to his thoughts, especially his intentions,

for intentions are thoughts from the will; evils are there, in their origin and in their root, that is, in their concupiscences and in their delights: and unless these are seen and acknowledged, the man is still in evils, although he has not committed them in externals. That to think from intention, is to will and to do, is manifest from the Lord's words, *Whosoever looketh on another's woman so as to lust after her, hath committed adultery with her already in his heart* (Matt. v. 28). Such is the examination of the internal man, in accordance with which the external man is essentially examined.

153. I have very often wondered, that although the whole Christian world acknowledges that evils should be shunned as sins, and that otherwise they are not remitted, and that if sins are not remitted there is no salvation, yet hardly one in thousands understands this. Inquiry has been made concerning this matter in the spiritual world, and it has been found to be so. For every one in the Christian world acknowledges it, from the exhortations read before those who come to the Holy Supper, for it is openly stated in them; and yet, when asked whether they know this, they answer that they do not, and that they never have known it. The reason is that they have not thought about it, and because the greater number have thought only of faith, and of salvation by it alone. I have also wondered that faith alone has so closed the eyes, that when those who have confirmed themselves in it read the Word, they see nothing that is there said of love, charity, and works. It is as if they had besmeared faith over all things of the Word, as one smears writing with vermilion, in consequence of which nothing underneath it appears; but if anything should appear, it is absorbed by such faith, and it is said to be faith.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT
MAN SHOULD BE LED AND TAUGHT BY THE
LORD FROM HEAVEN, THROUGH THE WORD,
AND DOCTRINE AND PREACHING FROM IT, AND
THIS IN ALL APPEARANCE AS BY HIMSELF.

154. It is according to the appearance, that man is led and taught by himself ; but it is according to the truth, that man is led and taught by the Lord alone. Those who confirm in themselves the appearance, and not at the same time the truth, cannot remove evils as sins from themselves; but those who confirm in themselves the appearance and the truth at the same time, can; for evils as sins are in appearance removed by man, and in truth by the Lord. These latter can be reformed: the former
2 cannot. They who confirm in themselves the appearance and not at the same time the truth, are all interior idolaters, for they are worshippers of self and the world; if they have no religion, they become worshippers of nature, and thus atheists; but if they have a religion, they become worshippers of men and at the same time of images. These are they who are now meant in the first commandment of the decalogue, by those who worship other gods. But they who confirm in themselves the appearance and at the same time the truth, become worshippers of the Lord; for the Lord raises them from their proprium, which is in the appearance, and brings them into light, in which is truth, and which is the truth; and He enables them to perceive interiorly that they are not led and taught by themselves
3 but by the Lord. The rational in the case of each may appear to many to be similar; but it is dissimilar. The rational of those who are in the appearance and at the same time in the truth, is a spiritual rational; while the rational of those who are in the appearance and not at the same time in the truth, is a natural rational; but this latter rational may be compared to a garden as it is in the light of winter, while the spiritual rational may be compared to a garden as it is in the light of spring. But more on these subjects will follow in this order: I. Man is led and taught by the Lord alone. II. Man is led and taught by the Lord alone through the angelic heaven and from it. III. Man is led by the Lord by influx, and taught by illustration. IV. Man is taught by the Lord through the Word, and doctrine and preaching from it, thus immediately by

Him alone. V. Man is led and taught by the Lord in externals to all appearance as if by himself.

155. I. *Man is led and taught by the Lord alone.* This flows as a universal consequence from all the things shown in the treatise concerning the DIVINE LOVE AND THE DIVINE WISDOM; as well from those there demonstrated concerning the Lord's Divine Love and His Divine Wisdom, in Part the First, as from those concerning the Sun of the spiritual world, and the sun of the natural world, in Part the Second; also concerning degrees, in Part the Third; and concerning the creation of the universe, in Part the Fourth; and also concerning the creation of man, in Part the Fifth.

156. That man is led and taught by the Lord alone, means that he lives from the Lord alone; for his life's will is led, and his life's understanding is taught. But this is contrary to appearance; for it appears to man that he lives from himself, and yet the truth is that he lives from the Lord and not from himself. Now because there cannot be given to man so long as he is in the world the perception by sensation that he lives from the Lord alone—because the appearance that he lives from himself is not taken away from him, for without it man is not man—therefore it must be made evident by reasons, which afterwards are confirmed by experience, and finally by the Word.

157. That man lives from the Lord alone, and not from himself, is proved by the following reasons:—There is one sole essence, one sole substance, and one sole form, from which are all the essences, substances, and forms, that have been created. That one sole essence, substance, and form, is the Divine Love and the Divine Wisdom, from which are all things having relation to love and wisdom with man. It is also Good itself and Truth itself, to which all things have relation: and these are life, from which are the life of all things, and all things of life. Moreover this One Only and Itself is Omnipresent, Omniscient, and Omnipotent. And this One Only and Itself is the Lord from eternity or Jehovah. First: *There is one sole essence, one sole substance, and one sole form, from which are all the essences, substances, and forms, that have been created.* This is shown in the treatise concerning the DIVINE LOVE AND THE DIVINE WISDOM (n. 44-46); and in Part the Second of that work it is shown, that the Sun of the angelic heaven, which is from the Lord, and in which the Lord is, is that one sole substance and form from which are all things that have been created, and that nothing exists or can exist which is not from that Sun. That all things are from it by derivations according to degrees, is there demonstrated in Part the Third. Who does not from 3

reason perceive and acknowledge that there is one sole essence, from which is all essence, or one sole Esse from which is all esse? What can exist without esse? And what is the Esse from which is all esse, but Esse itself? And that which is Esse itself is also the one sole Esse, and in itself Esse. Since this is so, and every one perceives and acknowledges this from reason, or if not, he is able to perceive and acknowledge it, what else, then, follows but that this Esse, which is the Divine itself, which

4 is Jehovah, is the All of all things that are and exist? It is similar, if it is said that there is one sole substance from which are all things; and because substance without form is not any thing, it follows also that there is one sole form from which are all things. That the Sun of the angelic heaven is this one sole substance and form, and further in what manner this essence, substance, and form is varied in created things, is demonstrated

5 in the treatise named above. Second: *That one sole essence, substance, and form, is the Divine Love and the Divine Wisdom, from which are all things that have relation to love and wisdom with man.* This also has been fully shown in the treatise concerning the DIVINE LOVE AND THE DIVINE WISDOM. With man, whatever things appear to live, have relation to the will and the understanding with him; and that these two constitute man's life, every one perceives and acknowledges from reason. What else do we hear but, I will this, or I understand this—or, I love this, or I think this? And as a man wills what he loves and thinks what he understands, therefore all things of the will have relation to love, and all things of the understanding to wisdom. And because these two cannot exist in any one from himself, but from Him who is Love itself and Wisdom itself, it follows that it is from the Lord from eternity, or Jehovah; if it were not from that source, man would be love itself and wisdom itself, and therefore God from eternity; at the thought of which human reason itself shudders. Can any thing exist except from what is prior to itself? And can this prior exist except from what is prior to it also? and thus finally, except from the First

6 which is in Itself? Third: *In like manner, it is Good itself and Truth itself, to which all things have relation.* It is received and acknowledged by every one who has reason, that God is Good itself and Truth itself, and further that all good and truth are from Him; and, therefore, that all good and truth can come from no other source than from Good itself and Truth itself. These things are acknowledged by every rational man, as soon as heard. When therefore it is said that everything of the will and the understanding, or everything of love and wisdom, or everything of affection and thought, with the man who is led by the Lord, has relation to good and truth, it follows that all things which that man wills and understands, or that which he loves and in which he is wise, or that by which he is affected

and which he thinks, are from the Lord. Hence it is that every one in the church knows that all good and all truth from man are not good and truth in themselves, but that only which is from the Lord. Because these things are the truth, it follows that all that such a man wills and thinks is from the Lord. It will be seen in what follows, that every evil man, also, is able to will and to think from no other origin. Fourth: *They are the 7* *life, from which are the life of all things and all things of life.* This has been shown in many places in the treatise concerning the DIVINE LOVE AND THE DIVINE WISDOM. Human reason, at the first hearing, also receives and acknowledges that all man's life is of his will and understanding, for if the understanding and will are taken away he does not live; or, what is the same, that all man's life is of his love and thought, for if love and thought are taken away he does not live. Now because every thing of the will and understanding, or every thing of love and thought with man, is from the Lord, as has already been stated, it follows that every thing of life is from Him. Fifth: *8* *This one Only and Itself, is omnipresent, omniscient, and omnipotent.* This, too, every Christian acknowledges from his doctrine, and every Gentile from his religion. Hence, also, every one, wheresoever he is, thinks that God is where he is, and prays to Him as present. And since every one so thinks and so prays, it follows that he cannot think otherwise than that God is everywhere, therefore omnipresent; in like manner that He is omniscient and omnipotent. Wherefore every one praying in his heart to God, implores Him to lead him, because He is able to do so; thus every one then acknowledges the Divine omnipresence, omniscience, and omnipotence. He acknowledges them because he then turns his face to the Lord, and this truth then flows in from Him. Sixth: *This One 9* *Only and Itself is the Lord from eternity, or Jehovah.* In the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, it was shown that God is One in essence and in person, and that this God is the Lord; and that the Divine Itself, which is called Jehovah the Father, is the Lord from eternity; that the Divine Human is the Son conceived from His Divine from eternity, and born in the world; and that the Divine proceeding is the Holy Spirit. It is said, the Itself and the One Only, because it was said before that the Lord from eternity or Jehovah is Life itself because He is Love itself and Wisdom itself, or Good itself and Truth itself, from which all things are. That the Lord created all things from Himself, and not from nothing, may be seen in the treatise concerning the DIVINE LOVE AND THE DIVINE WISDOM (n. 282-284, 349-357). From these things the truth that man is led and taught by the Lord alone, is confirmed by reasons.

158. The same truth is confirmed with the angels not by reasons only, but also by living perceptions; especially with the angels of the third heaven; these angels perceive the influx of the Divine Love and the Divine Wisdom from the Lord; and because they perceive it, and from their wisdom know that these are life, they therefore say that they live from the Lord and not from themselves; and they not only say this, but they also love and desire that it may be so. Yet still in all appearance they are as if they lived from themselves; nay, rather, in a stronger appearance than other angels; for, as was shown above (n. 42-45), *The more closely any one is conjoined with the Lord, the more distinctly he appears to himself as if he were his own, and the more clearly he perceives that he is the Lord's.* It has also been granted me to be in a similar perception, and at the same time in the appearance, now for many years; from which I have been fully convinced that I will and think nothing from myself, but that it appears as if from myself; and it has also been given me to will and to love this. This same truth can be confirmed by many other things from the spiritual world; but these two are enough for the present.

159. That the Lord alone has life, is evident from these passages in the Word: *I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live* (John xi. 25). *I am the way, and the truth, and the life* (John xiv. 6). *God was the Word. In Him was life, and the life was the light of men* (John i. 1, 4); the Word there is the Lord. *As the Father hath life in Himself, so hath He given to the Son to have life in Himself* (John v. 26). That man is led and taught by the Lord alone, is evident from these passages: *Without Me ye can do nothing* (John xv. 5). *A man can receive nothing, except it be given him from heaven* (John iii. 27). *A man cannot make one hair white or black* (Matt. v. 36); by a hair in the Word is signified the least of all things.

160. That the life of the wicked also is from the same origin, will be demonstrated in its own article further on. Here now it shall merely be illustrated by comparison. From the sun of the world flow both heat and light: and they flow alike into trees that bear bad fruit, and into trees that bear good fruit; and they quicken and grow alike. The forms into which the heat flows, not the heat in itself, make this diversity. It is similar with light; which is variegated into colours according to the forms into which it flows; there are beautiful and pleasing colours, and there are ugly and sad colours; and still the light is the same. It is the same with the influx of spiritual heat which in itself is Love, and of spiritual light which in itself is Wisdom, from the Sun of the spiritual world. The forms into

which they flow make a diversity, but not this heat which is love, and this light which is wisdom, in themselves. The forms into which they flow are human minds. From this it is now evident that man is led and taught by the Lord alone.

161. But what the life of animals is, was shown above; namely, that it is the life of merely natural affection with its connected knowledge; and that it is a mediate life, corresponding to the life of those who are in the spiritual world.

162. II. *Man is led and taught by the Lord alone through the angelic heaven and from it.* It is said that man is led by the Lord through the angelic heaven and from it; but that he is led through the angelic heaven is according to the appearance; while it is according to the truth that he is led from that heaven. The appearance is that it is through the angelic heaven, because the Lord appears above that heaven as a Sun; the truth is that it is from that heaven, because the Lord is in it as the soul is in man. For the Lord is omnipresent, and is not in space, as was shown above; wherefore distance is an appearance according to the conjunction with Him; and conjunction is according to the reception of love and wisdom from Him. And because no one can be conjoined with the Lord as He is in Himself, therefore He appears to the angels at a distance, as a Sun; but still He is in the whole angelic heaven, as the soul in man; and in like manner in every society of heaven, as well as in every angel therein; for a man's soul is not only the soul of the whole, but also of every part. But ² since it is according to the appearance that the Lord rules the universal heaven, and through it the world, from the Sun which is from Him and in which He is (concerning which Sun see the treatise on the DIVINE LOVE AND WISDOM, Part Second); and since it is allowable for any man to speak from the appearance, nor can he do otherwise, therefore it is also allowable for any one who is not in wisdom itself, to think that the Lord rules all things and every thing from His Sun: and also that He rules the world through the angelic heaven. Angels of the lower heavens also think from such appearance; but angels of the higher heavens speak indeed from the appearance, but they think from the truth, which is that the Lord rules the universe from the angelic heaven, that is, from Himself. That the ³ simple and the wise speak alike, but do not think alike, may be illustrated by the sun of the world. All speak of it according to the appearance that it rises and sets; but the wise, although they speak in the same way, yet think that it stands unmoved, which also is the truth, while the other is the appearance. The same may also be illustrated by the appearances in the spiritual world; for spaces and distances appear there as in the natural

world; but still they are appearances according to dissimilitude of affections and thence of thoughts. It is similar with the appearance of the Lord in His Sun.

163. But how the Lord leads and teaches every man from the angelic heaven, shall be stated in a few words. In the treatise concerning the *DIVINE LOVE AND WISDOM*, and above in the present treatise on the *DIVINE PROVIDENCE*, and also in the work concerning *HEAVEN AND HELL*, published in London in the year 1758, it has been made known from things seen and heard, that the universal angelic heaven appears before the Lord as one man, and likewise every society of heaven; and that it is from this that every angel and spirit is in perfect form a man. And it has also been shown in the above-named treatises, that heaven is not heaven from the proprium of the angels, but from the reception of the Divine Love and the Divine Wisdom from the Lord by the angels. From which it may be manifest that the Lord rules the universal angelic heaven as one man; and that that heaven, because in itself it is a man, is the very image and likeness of the Lord; and that the Lord Himself rules that heaven as the soul rules its body. And because the universal human race is ruled by the Lord, it is not ruled through heaven, but from heaven by the Lord; consequently from Himself, because He is heaven, as has been stated.

164. But as this is an arcanum of angelic wisdom, it can be comprehended only by the man whose spiritual mind is opened: for he, by virtue of conjunction with the Lord, is an angel; by this man, from what has been premised, the things that now follow may be comprehended: 1. All, both men and angels, are in the Lord, and the Lord in them, according to conjunction with Him, or, which is the same, according to the reception of love and wisdom from Him. 2. Every one of these has his place allotted in the Lord, therefore in heaven, according to the quality of the conjunction or of the reception of him. 3. Every one in his place has his state distinct from the state of others; and from the common use he derives his task according to his situation, his function, and his need, in like manner as with each thing in the human body. 4. Every man is initiated into his place by the Lord according to his life. 5. Every man is from infancy brought into that Divine Man whose soul and life is the Lord; and in Him and not outside of Him, he is led and taught from His Divine Love according to His Divine Wisdom. But because freedom is not taken away from man, a man cannot be led and taught otherwise than according to reception as by himself. 6. They who receive, are led to their own places by infinite windings, as by meandering streams, almost as the chyle is carried through the mesentery and the lacteal vessels into its

receptacle, and from this through the thoracic duct into the blood, and so to its destination. 7. They who do not receive, 7 are separated from those who are within the Divine Man, just as the feces and urine are separated from man. These are arcana of angelic wisdom which man can in some measure comprehend; but there are many more which he cannot.

165. III. *Man is led by the Lord by influx, and taught by illustration.* Man is led by the Lord by influx, because leading and inflowing are expressions relating to love and the will; and man is taught by the Lord by illustration, because teaching and illustration are expressions properly predicated of wisdom and the understanding. That every man is led by himself from his own love, and is led by others according to it, and not from the understanding, is known. He is led from the understanding and according to it, only when the love or the will forms it; and when this is the case, it can also be said of the understanding that it is led; but still it is not then the understanding that is led, but the will from which it is. The term influx is used, because it has become customary to say that the soul inflows into the body, and that influx is spiritual and not physical, and a man's soul or life is his love or will, as has already been shown; also, because influx is comparatively like the influx of the blood into the heart, and from the heart into the lungs. That there is a correspondence of the heart with the will, and of the lungs with the understanding, and that the conjunction of the will with the understanding is like the influx of the blood from the heart into the lungs, has been shown in the treatise concerning the DIVINE LOVE AND WISDOM (n. 371-432).

166. But man is taught by illustration, because teaching and illustration are expressions used in reference to the understanding; for the understanding, which is man's internal sight, is enlightened by spiritual light just as the eye or man's external sight is enlightened by natural light. Both are also similarly taught; but the internal sight, which is that of the understanding, is taught from spiritual objects; and the external sight, which is that of the eye, is taught from natural objects. There is spiritual light, and there is natural light, both are alike as to the external appearance, but unlike as to the internal; for natural light is from the sun of the natural world, and thence in itself is dead; but spiritual light is from the Sun of the spiritual world, and is thence in itself alive; it is this latter light that enlightens the human understanding, and not natural light. Natural and rational light [*lumen*] is not from this latter, but 2 from the former. It is called natural and rational light [*lumen*], because it is spiritual-natural; for there are three degrees of light in the spiritual world, celestial light, spiritual light, and

spiritual-natural light. Celestial light is a flaming ruddy light; they have it who are in the third heaven. Spiritual light is a white shining light; they have it who are in the middle heaven. And spiritual-natural light is like the light of day in our world; they who are in the ultimate heaven have this light; also they who are in the world of spirits which is intermediate between heaven and hell; but in the world of spirits this light with the good is like that of summer on earth, and with the evil like that of winter. It should be known, however, that all the light of the spiritual world has nothing in common with the light of the natural world; they differ as what is alive and what is dead.

3 From which it is evident that natural light, such as is before our eyes, does not enlighten the understanding, but spiritual light does. Man does not know this, because he has heretofore known nothing about spiritual light. That spiritual light in its origin is Divine Wisdom or Divine Truth, was shown in the work concerning HEAVEN AND HELL (n. 126-140).

167. As the light of heaven has now been spoken of, something must also be said of the light of hell. Light in hell is also of three degrees. The light in the lowest hell is like that from burning charcoal; the light in the middle hell is like light from the flame of a fire on the hearth; and light in the uppermost hell is like the light from candles, and to some like the light of the moon by night. These lights, also, are not natural, but spiritual; for all natural light is dead and extinguishes the understanding; and those who are in hell have the faculty of understanding, which is called rationality, as was previously shown, and rationality itself is from spiritual light, and not at all from natural light; and the spiritual light which they have from rationality is changed into infernal light, as the light of

2 day to the darkness of night. Yet all in the spiritual world, both those in the heavens and those in the hells, see in their own light as clearly as man sees by day in his; the reason is, that the eyesight of all is formed for the reception of the light in which it is. Thus the eyesight of the angels of heaven is formed for the reception of the light in which it is; and the eyesight of the spirits of hell, for the reception of their own light is, comparatively, as with owls and bats, that see objects at night and at evening as clearly as other birds see them by day; for their eyes are formed for the reception of their own light.

3 But the difference between these lights appears clearly to those who look from one light into another; as when an angel of heaven looks into hell, he sees nothing but mere thick darkness there; and when a spirit of hell looks into heaven he sees nothing but thick darkness there. The reason is because heavenly wisdom is as thick darkness to those who are in hell; and on the other hand, infernal insanity is as thick darkness to

those who are in heaven. From this it may be manifest that the light which a man has, is in quality such as his understanding is; and that every one comes into his light after death, for he does not see in any other light. And in the spiritual world, where all are spiritual even as to the body, the eyes of all are formed to see from their own light. The life's love of every one makes the understanding for itself, and so also the light; for love is like the fire of life, from which is the light of life.

168. Since few know anything of the illustration in which the understanding of a man is, who is taught by the Lord, something shall be said about it. There is from the Lord interior and exterior illustration; and there is also from man, interior and exterior illustration. Interior illustration from the Lord consists in the man's perceiving at the first hearing whether what is said is true or not true; exterior illustration is from this, in the thought. Interior illustration from man is from confirmation alone; and exterior illustration from man is from knowledge alone. But something shall be said of these, severally. *A rational man from interior illustration from the Lord at the* ² first hearing perceives whether very many things are true or not true; as for example, that love is the life of faith, or that faith lives from love. From interior illustration a man also perceives that whatever he loves he wills, and what he wills he does, and consequently that to love is to do; and again, that whatever man believes from love, this too he wills and does, and consequently that to have faith is also to do; and also that an impious man cannot have the love of God, and so cannot have the faith of God. The rational man, from interior illustration, as soon as he hears, perceives these things:—That God is One; that He is omnipresent; that all good is from Him; also that all things have relation to good and truth; and that all good is from Good itself, and all truth from Truth itself. Man perceives these things and others like them, interiorly in himself, when he hears them: he has this perception, because he has rationality, and this is in the light of heaven which illustrates. *Exterior illustration* is an illustration of the thought,³ from that interior illustration; and the thought is in this illustration in proportion as it remains in the perception which it has from the interior illustration, and in proportion as at the same time it has cognitions of truth and good; for from these it draws reasons by means of which it confirms. Thought from this exterior illustration sees a thing on both sides; on the one, it sees the reasons that confirm, on the other the appearances that weaken; the latter it disperses, the former it gathers together. *But the interior illustration from man* is wholly ⁴ different; by it a man sees a thing on one side and not on the

other; and when he has confirmed it, he sees it in a light which is apparently like the light spoken of above, but it is a winter light. For example:—A judge who on account of gifts and for the sake of gain judges unjustly, after he has confirmed the judgment by the laws and by reasons, sees in his judgment nothing but what is just. Some see the injustice; but as they do not wish to see 5 it, they darken and blind themselves, and so do not see. It is the same with a judge who gives his decisions for the sake of friendship, to gain favour, and from the ties of relationship. With such persons, it is the same with every thing that they catch from the mouth of a man in authority or one of celebrity, or that they have brought out from their own intelligence. They are blind reasoners; for they have their sight from the falsities which they confirm; and falsity closes the sight, while truth opens it. Such persons do not see any truth from the light of truth, nor any thing just from the love of what is just, but only from the light of confirmation, which is a delusive light. In the spiritual world they appear like faces with no head, or like faces resembling human faces with wooden heads behind them; and they are called rational cattle, because they have potential rationality. *But exterior illustration from man is with those* who think and speak from mere knowledge impressed on the memory; they can scarcely confirm any thing from themselves.

169. These are the differences of illustration, and thence of perception and thought. There is an actual illustration by spiritual light; but the illustration from that light does not itself appear to any one in the natural world, because natural light has nothing in common with spiritual light; but this illustration has sometimes appeared to me in the spiritual world, being seen with those who were in illustration from the Lord, as a luminous appearance around the head, glowing with the colour of the human face. With those, however, who were in illustration from themselves, this luminous appearance was not about the head, but about the mouth and above the chin.

170. Besides these illustrations, there is also another, by which it is revealed to a man in what faith and in what intelligence and wisdom he is; this revelation is such that he himself perceives the condition in himself. He is sent into a society where there is genuine faith and where there are true intelligence and wisdom; and there his interior rationality is opened, from which he sees the quality of his faith, and of his intelligence and wisdom, even to acknowledgment. I have seen some returning thence; and have heard them confess that they had no faith, although in the world they had believed that they had much, and more eminently than others; so also of their intelligence

and wisdom. They were persons who were in faith alone, and in no charity, and who were in self-intelligence.

171. IV. *Man is taught by the Lord through the Word, and doctrine and preaching from it, and thus immediately from Him alone.* It has been said and shown above, that man is led and taught by the Lord alone, and this from heaven and not through heaven, nor through any angel there; and as he is led by the Lord alone, it follows that he is led immediately and not mediately. But how this is done shall now be described.

172. In the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, it has been shown that the Lord is the Word, and that all the doctrine of the church must be drawn from the Word. Now because the Lord is the Word, it follows that the man who is taught from the Word is taught by the Lord alone. But as this is comprehended with difficulty, it shall be illustrated in the following order: 1. The Lord is the Word because the Word is from Him and concerning Him. 2. And because it is the Divine Truth of the Divine Good. 3. Therefore, to be taught from the Word is to be taught from Him. 4. That this is done mediately through preaching does not take away the immediateness. First: *The Lord is the Word, because* ² *it is from Him and concerning Him.* That the Word is from the Lord, is not denied by any one in the church; but that the Word is concerning the Lord alone, is indeed not denied, but it is unknown; but it is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD (n. 1-7, and n. 37-44); also in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 62-69; n. 80-90; n. 98-100). Now, because the Word is from the Lord alone, and is concerning the Lord alone, it follows that when man is taught from the Word he is taught from the Lord, for the Word is Divine. Who can communicate the Divine, and implant it in the heart, except the Divine Himself, from Whom it is, and of Whom it treats? Wherefore the Lord says, when speaking of His conjunction with the disciples, that *they should abide in Him, and His words in them* (John xv. 7); that *His words are spirit and life* (John vi. 63); and that *He makes His abode with those who keep His words* (John xiv. 20-24). Wherefore to think from the Lord is to think from the Word, as if through the Word. That all things of the Word have communication with heaven, has been shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, from beginning to end. And because the Lord is heaven, this means that all things of the Word have communication with the Lord Himself. The angels of heaven do indeed have communication; but this also is from the Lord. Second: *The Lord is* ³ *the Word, because it is the Divine Truth of the Divine Good.* That

the Lord is the Word, He teaches in John in these words: *In the beginning was the Word, and the Word was with God, and God was the Word, and the Word was made Flesh, and dwelt among us* (John i. 1, 14). Because this has been hitherto understood no otherwise than as meaning that God taught man through the Word, therefore it has been explained as a hyperbolical expression, which involves that the Lord is not the Word itself. The reason is they did not know that by the Word is meant the Divine Truth of the Divine Good, or, which is the same, the Divine Wisdom of the Divine Love. That these are the Lord Himself is shown in Part First of the treatise concerning the DIVINE LOVE AND WISDOM; and that they are the Word, is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE

4 SACRED SCRIPTURE (n. 1-86). How the Lord is the Divine Truth of the Divine Good, shall also be here briefly described. No man is a man from the face and the body, but from the good of his love and from the truths of his wisdom; and because a man is a man from these, every man also is his own truth and his own good, or his own love and his own wisdom; without them, he is not a man. But the Lord is Good itself and Truth itself, or, which is the same, Love itself and Wisdom itself; and these are the Word which was in the beginning with God, and

3 which was God, and which was made Flesh. Third: *Therefore to be taught from the Word is to be taught by the Lord Himself*, because it is from Good itself and from Truth itself, or from Love itself and from Wisdom itself, which are the Word, as has been said; but every one is taught according to his own love's understanding; what is above this, is not permanent. All those who are taught by the Lord in the Word, are taught in few truths in the world, but in many when they become angels; for the interiors of the Word, which are Divine spiritual and Divine celestial things, are implanted at the same time, but they are not opened in man until after his death, in heaven, where he is in angelic wisdom, which, in respect to human wisdom, thus to his former wisdom, is ineffable. That Divine spiritual and Divine celestial things, which constitute angelic wisdom, are in all and in everything of the Word, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE

6 SACRED SCRIPTURE (n. 5-26). Fourth: *That this is done mediately through preaching does not take away the immediateness*. The Word cannot be taught otherwise than mediately through parents, teachers, preachers, books, and especially through the reading of it. Yet it is not taught by them, but by the Lord through them. This is also known by preachers, who say that they do not speak from themselves but from the Spirit of God; and that all truth, like all good, is from God; they can indeed speak it, and bring it to the understanding of many, but not to the heart of any one; and what is not in the heart, perishes in

the understanding; by the heart is meant the man's love. From these things it may be seen that man is led and taught by the Lord alone; and immediately by Him, when from the Word. This is an arcanum of the arcana of angelic wisdom.

173. That by means of the Word they also have light who are outside the church and have not the Word, is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 104–113). And because man has light by means of the Word, and has understanding from the light, and as the evil as well as the good have understanding, it follows that from light in its origin there is light in its derivations, which are perceptions and thoughts on any subject whatsoever. The Lord says: *Without Me ye can do nothing* (John xv. 5); *A man can receive nothing, except it be given him from heaven* (John iii. 27); and that *the Father in the heavens maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. v. 45). By the sun here, as elsewhere in the Word, in its spiritual sense, is meant the Divine Good of the Divine Love; and by rain, the Divine Truth of the Divine Wisdom. These are given to the evil and the good, and to the just and the unjust; for if they were not given, no one would have perception and thought. That there is one only life, from which all have life, was shown above; and perception and thought are of life; wherefore perception and thought are from the same fountain from which life is. That all the light which forms the understanding is from the Sun of the spiritual world, which is the Lord, has already been demonstrated by many things.

174. V. *Man is led and taught by the Lord in externals to all appearance as if by himself.* This is done in man's externals, but not in internals. No one knows how the Lord leads and teaches man in his internals, as no one knows how the soul operates in order that the eye may see, the ear hear, the tongue and mouth speak, the heart give motion to the blood, the lungs breathe, the stomach digest, the liver and pancreas distribute, the kidneys secrete, and innumerable other things. These things do not come to man's perception and sensation. It is similar with the things which are done by the Lord in the interior substances and forms of the mind, and which are infinitely more numerous. The Lord's operations in them do not appear to man; but the effects themselves, which are numerous, do appear, and also some of the causes of the effects. These are the externals, in which man is together with the Lord. And because externals make one with internals, for they cohere in one series, therefore no disposition can be made by the Lord in internals otherwise than in accordance with the disposition that is made

2 in externals by means of the man. Every one knows that man thinks, wills, speaks, and acts to all appearance as of himself; and every one can see that without this appearance man would have no will and understanding, thus no affection and thought, and also no reception of any good and truth from the Lord. Such being the case, it follows that without this appearance there would be no knowledge of God, no charity and faith, consequently no reformation and regeneration, and therefore no salvation. From which it is manifest that this appearance is given to man by the Lord for the sake of all these uses; and chiefly that man may have a power of reception and reciprocation, by which the Lord may be conjoined with him and he with the Lord, and that by this conjunction man may live for ever. This is the appearance which is to be understood here.

IT IS A LAW OF THE DIVINE PROVIDENCE THAT MAN SHOULD NOT PERCEIVE AND FEEL ANYTHING OF THE OPERATION OF THE DIVINE PROVIDENCE, BUT STILL SHOULD KNOW AND ACKNOWLEDGE IT.

175. THE natural man who does not believe in the Divine Providence, thinks to himself, "What is Divine Providence, when the wicked are advanced to honours and gain wealth more than the good? And when many such things succeed better with those who do not believe in the Divine Providence than with those who do? Yea, when I see that the unbelieving and the ungodly can bring injury, loss, misfortune, and sometimes death, upon the believing and godly, and this through cunning and malice." And so he thinks, "Do I not see from experience itself as in clear day that deceitful artifices, provided a man with ingenious craftiness can make them seem trustworthy and just, prevail over fidelity and justice? What are other things but necessities, consequences, and things of chance, in which nothing from a Divine Providence appears? Do not necessities belong to nature? Are not consequences the causes flowing out of natural or civil order? And are not things of chance either from unknown causes or from no cause?" So does the natural man, who ascribes nothing to God, but all things to nature, think to himself; for he who does not attribute anything to God, attributes nothing to the Divine Providence; for God and the Divine Providence make one. But the spiritual man says² or thinks differently to himself. Although he does not in thought perceive the Divine Providence in its course, nor is sensible of it from the sight of the eye, still he knows and acknowledges it. Now because the appearances and the consequent fallacies that have been mentioned above have blinded the understanding, and as it can receive no sight unless the fallacies which have induced blindness, and the falsities which have induced thick darkness, be dispelled, and as this can only be done by means of truths, in which is the power of dispelling falsities, therefore these truths must be disclosed; but for the sake of distinctness, it shall be done in the following order:—I. If a man perceived and felt the operation of the Divine Providence, he would not act from freedom according to reason; nor would anything appear to him as from himself. It would

be the same if he foreknew events. II. If a man clearly saw the Divine Providence, he would oppose himself to the order and tenor of its course, and would pervert and destroy it. III. If a man clearly saw the Divine Providence, he would either deny God, or make himself God. IV. It is permitted man to see the Divine Providence in the back and not in the face; also, in a spiritual state and not in a natural state.

176. I. *If a man perceived and felt the operation of the Divine Providence, he would not act from freedom according to reason; nor would anything appear to him as his own. It would be the same if he foreknew events.* It has been made clear to the understanding in the proper articles above, that it is a law of the Divine Providence that man should act from freedom according to reason; also that everything that a man wills, thinks, speaks, and does should appear to him as from himself; and that without this appearance no man would have anything his own, nor would he be his own man, thus he would have no proprium; and so there would be no imputation to him, without which it would be indifferent whether he did evil or good, whether he had the faith of God or the persuasion of hell; in a word, that he would not be man. It shall now be shown that man would have no liberty to act according to reason, and that he would have no appearance of acting as from himself, if he perceived and felt the operation of the Divine Providence; since, if he perceived and felt it, he would also be led by it; for the Lord leads all by means of His Divine Providence, and man only leads himself in appearance, as was also shown above. Wherefore if he were led, with a vivid perception and sensation of being led, he would not be conscious of life; and then, scarcely differing from a statue, he would be impelled to utter sounds and to act. If he were still conscious of life, he would then be led as one bound in manacles and fetters, or like a beast of burden before
 2 a cart. Who does not see that a man would then have no freedom; and if he had no freedom, he would have no reason; for every one thinks from freedom and in freedom, and whatever he does not think from freedom and in freedom does not appear to him to be from himself, but from another; indeed, if you ponder on this interiorly, you will perceive that he would have no thought, still less reason, and therefore would not be a man.

177. The continual operation of the Lord's Divine Providence is to withdraw man from evils. If any one should perceive and feel this continual operation, and yet were not led as one bound, would he not continually resist it, and then either strive with God, or mix himself with the Divine Providence? If the latter, he would make himself also God; if the former, he would release himself from restraint and deny God. This is clearly manifest,

that there would be two forces, continually acting against each other, the force of evil from man and the force of good from the Lord; and when two opposites act against each other, then either one conquers, or both perish: but in this case if one conquers they both perish; for the evil which is of man does not receive good from the Lord in a moment, nor does good from the Lord cast out evil from man in a moment; if one or the other were done in a moment, there would remain no life in the man. These and many other hurtful consequences would ensue, if man were manifestly to perceive or feel the working of the Divine Providence. But this will be clearly demonstrated by examples in what follows.

178. That it is not permitted to man to foreknow events is also in order that he may be able to act from freedom according to reason; for it is known that, whatever a man loves, he desires to effect, and he leads himself to the effect by reason: also that there is nothing that a man meditates with the reason, which is not from the love in order that it may come into effect through the thought. Wherefore if we knew the effect or event from Divine prediction, his reason would become quiescent, and with his reason his love; for the love with the reason terminates in the effect; and from that it then begins anew. It is the very delight of reason, from love to see the effect in thought, not in the effect, but before it; or not in the present, but in the future. Hence man has what is called HOPE, which increases and decreases in the reason as he sees or anticipates the event. This delight is completed in the event; but it is afterwards obliterated, together with the thought concerning the event. It would be similar with an event foreknown. The mind of man is continually in these three things called the end, the cause, and the effect. If one of these is wanting, the human mind is not in its life. The affection of the will is the end from which; the thought of the understanding is the cause by which; and the action of the body, the speech of the mouth, or the external sensation, are the effects of the end through the thought. That the human mind is not in its life when it is only in the affection of the will and in nothing else, in like manner when it is merely in the effect, is manifest to any one. Wherefore the mind has no life from one of these things separately, but from the three conjointly. This life of the mind would be lessened and would recede in a predicted event.

179. Since a foreknowledge of future events takes away the human itself, which is, to act from freedom according to reason, therefore a knowledge of the future is given to no one; but it is allowable for every one to form conclusions about future events from reason; hence reason with all that belongs to it is in its life.

It is on this account that a man does not know his lot after death, or know any event before it is with him; for if he knew, he would no longer think from his interior self, how he should act or live so that it may come to him; but only from his exterior self, that it is coming; and this state closes the interiors of his mind, in which the two faculties of his life, which are liberty and rationality, chiefly reside. The desire to foreknow the future is born with most people; but this desire derives its origin from the love of evil; it is therefore taken away from those who believe in the Divine Providence, and there is given them a trust that the Lord is disposing their lot; and consequently they do not desire to foreknow it, lest in some way they should interfere with the Divine Providence. This the Lord teaches by many things in Luke xii. 14-48. That this is a law of the Divine Providence may be confirmed by many things from the spiritual world. Most persons when they come into that world after death desire to know their lot; but they are told that if they have lived well their lot is in heaven, if they have lived ill, in hell. But since all, even the evil, fear hell, they ask what they shall do and what they shall believe, that they may come into heaven; but it is replied that they should do and believe as they will, but know that in hell they neither do good nor believe truth; only in heaven. Seek out what is good and what is true, and think what is true and do what is good, if thou art able. So every one is left to act from freedom according to reason, in the spiritual world as in the natural; but as they have done in this world, so they do in that; for every one's life awaits him, and hence his lot: for the lot is of the life.

180. II. *If a man clearly saw the Divine Providence, he would oppose himself to the order and tenor of its course, and would pervert and destroy it.* That these things may come distinctly to the perception of the rational man, and of the natural man also, they must be illustrated by examples, in the following order:—
 1. External things have such a connection with internal things that they make a one in every operation. 2. Man is with the Lord only in certain externals; and if he were at the same time in internals, he would pervert and destroy all the order and tenor of the course of the Divine Providence. But, as before said, these things shall be illustrated by examples. First: *External things have such a connection with internal things that they make a one in every operation.* This may be illustrated by examples taken from certain parts of the human body. In the whole body and in every part there are externals and internals; its externals are called skins, membranes, and coverings; the internals are forms variously composed and interwoven, of nerve-fibres and blood-vessels. The covering that surrounds them, by continuations from itself enters into all the interiors even to the inmosts; thus

the external which is the covering, conjoins itself with all the internals which are the forms organized from the fibres and vessels joined together. From which it follows that as the external acts or is acted upon, so also the internals act or are acted upon; for throughout there is a continuous fasciculation of all. Only take some general covering in the body, the pleura³ for example, which is the common covering of the chest, or of the heart and lungs, and examine it with an anatomical eye; or, if you have not made anatomy a study, consult anatomists; and you will perceive that this general covering, by various circumvolutions and then by exertions from itself, finer and finer, enters into the inmost of the lungs, even into the smallest bronchial branches, and into the very follicles that are the beginnings of the lungs; not to mention its subsequent progress through the trachea to the larynx towards the tongue. From which things it is evident that there is a continuous connection between the outermost and the inmosts; wherefore as the outermost acts or is acted upon, so also the interiors from the inmosts act or are acted upon. This is the reason, that when this outermost covering, the pleura, is congested or inflamed or ulcerated, the lungs labour from their inmosts; and if the disease grows worse, all action of the lungs may cease, and the man die. It⁴ is the same everywhere else in the whole body: as with the peritoneum, which is the common covering of all the abdominal viscera; and also with the coverings surrounding the several organs, as the stomach, liver, pancreas, spleen, intestines, mesentery, kidneys, and the organs of generation in both sexes. Take any one of these abdominal viscera, and either examine it yourself and you will see, or ask those skilled in the science and you will hear. Take, for instance, the liver, and you will find that there is a connection between the peritoneum and the covering of that organ, and, through the covering, with its inmosts; for there are perpetual exertions from the covering and insertions towards the interior parts, and thus continuations to the inmosts; and by these means all the parts are so fasciculated together that, when the covering acts or is acted upon, the whole form likewise acts or is acted upon. It is the same with the other organs, because in every form the general and the particular, or the universal and the singular, by wonderful conjunction, act as one. It will⁵ be seen below that the mutations and variations of state in spiritual forms, which have relation to the operations of the will and the understanding, are similar to those which take place in natural forms and their operations which have relation to motion and action. Now, because man is together with the Lord in some external operations, and the liberty of acting according to reason is taken away from no one, it follows that the Lord cannot act otherwise in internals than as together with man in externals. Wherefore if man does not shun and turn away from

evils as sins, the external of the thought and will, and at the same time their internals become vitiated and destroyed; comparatively as the pleura is affected by its disease called pleurisy, which causes the death of the body. Second: *If man were at the same time in the internals, he would pervert and destroy all the order and tenor of the Divine Providence.* This also may be illustrated by examples from the human body. If man were to know all the workings of both brains into the fibres, of the fibres into the muscles, and of the muscles into the actions, and from his knowledge of them were to dispose all things as he disposes his actions, would he not pervert and destroy all? If man knew how the stomach digests, how the viscera around absorb their portion, elaborate the blood, and distribute it for every work of life, and if he had the disposition of these as he has of externals, such as eating and drinking, would he not pervert and destroy all? When he cannot dispose the external, which seems to be a single thing, without destroying it by luxury and intemperance, what would he do if he had the disposition of the internals, which are without number? Wherefore the internals are altogether exempt from man's will, so that he cannot enter into them with any will and subject them to his control, except the muscles, which make a clothing: and, also, it is not known how these act; it is only known that they do act. It is the same with the other organs; as if man were to dispose the interiors of the eye for seeing, the interiors of the ear for hearing, the interiors of the tongue for tasting, the interiors of the skin for feeling, the interiors of the heart for systolic action, the interiors of the lungs for breathing, the interiors of the mesentery for distributing the chyle, the interiors of the kidneys for secretion, the interiors of the organs of generation for proliferation, the interiors of the womb for perfecting the embryo, and so on; would he not in an infinitude of ways pervert and destroy in them the order of progress of the Divine Providence? It is known that man is in externals; as that he sees with the eye, hears with the ear, tastes with the tongue, feels with the skin, breathes with the lungs, impregnates his wife, and so on. Is it not enough for him to know the externals, and to dispose them for the health of body and mind? When he cannot do this, what would be the result if he also had the disposition of internals? From these considerations it can now be established that if a man clearly saw the Divine Providence, he would interfere with the order and tenor of its course, and would pervert and destroy it.

181. It is similar in the spiritual things of the mind as it is in the natural things of the body, because all things of the mind correspond to all things of the body; therefore also the mind actuates the body in externals, and, in generals at its full pleasure. It actuates the eye to see, the ear to hear, the mouth and

tongue to eat and drink, and also to speak, the hands to work, the feet to walk, the generative organs to propagate. The mind not only actuates the externals to these actions, but the internals also in all their series, the ultimates from the inmosts, and the inmosts from the ultimates. So while it actuates the mouth to speak, it at the same time actuates the lungs, the larynx, the glottis, the tongue, the lips, each distinctly to its own function, and the face also in agreement. It is therefore evident² that what has been said of the natural forms of the body, must likewise be said of the spiritual forms of the mind; and that what has been said of the natural operations of the body must be said of the spiritual operations of the mind: consequently, as man disposes the externals, the Lord disposes the internals; thus in one way if man disposes the externals from himself, and in another if he disposes the externals from the Lord and at the same time as from himself. Man's mind is, moreover, in all its form a man; for it is his spirit, which after death appears a man altogether as in the world; there are therefore similar things in both body and mind. Therefore what has been said of the conjunction of externals with internals in the body, is to be understood also of the conjunction of externals with internals in the mind, with the sole difference that the one is natural, and the other spiritual.

182. III. *If a man clearly saw the Divine Providence, he would either deny God, or make himself God.* The merely natural man says to himself, What is Divine Providence? Is it any thing else or more than a word with the common people, that they have from the priest? Who sees any thing of it? Are not all things in the world done from prudence, wisdom, cunning, and malice? And are not all other things thence necessities and consequences; and also many contingencies, besides? Does the Divine Providence lie concealed in these? How can it in deceit and cunning? And yet it is said that the Divine Providence works all things. In that case make me see it, and I will believe in it. Can any one believe in it before he sees it? So speaks² the merely natural man; but the spiritual man speaks differently. Because he acknowledges God, he also acknowledges the Divine Providence, and he also sees it. But he cannot make it manifest to any one who thinks only in nature from nature: for such a one cannot lift his mind above nature and see in its appearances something of the Divine Providence, or from its laws, which also are laws of the Divine Wisdom, draw conclusions concerning it. Wherefore if he were to see it manifestly, he would confound it with nature, and thus would not only enshroud it with fallacies, but would also profane it; and instead of acknowledging it, he would deny it; and he who in heart denies the Divine Providence, also denies God. It must either be thought that God³ rules all things, or that nature does. He who thinks that God

governs all things, thinks that they are governed by Love itself and Wisdom itself, thus by Life itself; but he who thinks that nature governs all things, thinks that they are governed by natural heat and natural light, which nevertheless in themselves are dead because they are from a dead sun. Does not what is itself living govern the dead? Can what is dead govern any thing? If you think that what is dead can give life to itself, you are insane; life must be from Life.

183. That if man manifestly saw the Divine Providence and its operation, he would deny God, appears improbable; for it seems as though any one who clearly saw it, could not but acknowledge it, and thus acknowledge God; but it is altogether the contrary. The Divine Providence never acts in unity with the love of a man's will, but constantly against it; for man from his hereditary evil is always panting towards the lowest hell: but the Lord by His Providence is continually leading him away and withdrawing him from it, first to a milder hell, then away from hell, and at length to Himself in heaven. This working of the Divine Providence is perpetual. Wherefore, if man openly saw or felt this withdrawal or leading away, he would become angry, and would regard God as his enemy, and from the evil of his proprium would deny Him. Wherefore, that man may not know this, he is kept in freedom, from which he knows no
2 otherwise than that he leads himself. But let examples serve for illustration:—Man by hereditary nature desires to become great; and he also desires to become rich; and in proportion as these loves are unrestrained, he desires to become greater and richer, and at length to be greatest and richest: and he would not rest here; but he would desire to be greater than God Himself, and to own heaven itself. This cupidity lies most deeply hidden in hereditary evil, and consequently in man's life and in his life's nature. The Divine Providence does not take away this evil in a moment, for if it were to do so, man would not live; but it takes it away so quietly and gradually that man knows nothing about it. This is done by allowing man to act according to the thought which he makes to be of reason: and then by various means, as well rational as civil, and moral, the Divine Providence leads him away, so far as he can be led away in freedom. Nor can evil be taken away from any one unless it
3 appears, is seen, and acknowledged; it is like a wound which is not healed unless it is opened. If, therefore, man were to know and see that the Lord by His Divine Providence is so working against his life's love from which he has his highest delight, he could not do otherwise than go contrarily and become enraged, bear witness against it, say hard words, and at length in consequence of his evil remove the operation of the Divine Providence, by denying it, and thus denying God; especially if he should

see it as in the way of his success, and himself cast down from honour and stripped of wealth. But it must be known that the Lord never leads man away from seeking after honours or from gathering wealth, but that He leads him away from the cupidity to seek after honours for the sake of eminence alone, or for the sake of himself; so, too, from gathering wealth for the sake of opulence alone, or for the sake of power. But when He leads him away from these, He leads him into the love of uses, so that he may regard eminence not for the sake of himself but for the sake of uses, and thus as belonging to the uses, and his from them; and not as belonging to himself, and to the uses from himself. Similarly with opulence. That the Lord continually humbles the proud and exalts the humble, He teaches in many places in the Word; and what He there teaches is also of His Divine Providence.

184. The same is done with other evils in which man is hereditarily, as with adulteries, frauds, revenge, blasphemy, and similar others: none of which could be removed unless the liberty of thinking and willing them were left to man, that so he might remove them as of himself; which nevertheless he cannot do unless he acknowledges the Divine Providence and implores that the work may be done by it. Without that liberty and the Divine Providence together, those evils would be like poison kept within and not cast out, which would in a short time spread and carry death to the whole system; and they would be like disease of the heart itself, from which the whole body quickly dies.

185. That this is so cannot be better known than from the case of men after death, in the spiritual world. Most of those there who in the natural world had become great and wealthy, and in honours and riches had regarded themselves alone, at first talk about God, and about the Divine Providence, as if they had acknowledged them in heart. But because they then manifestly see the Divine Providence, and from it their final lot, which is that they are to come into hell, they conjoin themselves with the devils there, and then not only deny but also blaspheme God; and at last they come into such a delirium as to acknowledge the more powerful of the devils as their gods, and they desire nothing more ardently than also to become gods themselves.

186. That man would go in opposition to God, and would also deny Him, if he plainly saw the workings of His Divine Providence, is because he is in the delight of his love, and this delight constitutes his very life. Wherefore, when man is kept in the delight of his life, he is in his freedom; for freedom and that delight make one. If therefore he were to perceive that he

is continually being led away from his delight, he would be enraged as against one who desired to destroy his life, whom he would regard as an enemy. That this may not be, the Lord does not manifestly appear in His Divine Providence, but by it He leads man as silently as an imperceptible stream or a favourable current bears a ship. As a consequence of this, man does not know but that he is constantly in his proprium, for freedom makes one with the proprium. Hence it is evident that freedom appropriates to man what the Divine Providence introduces; which would not be so if the Divine Providence manifested itself. To be appropriated is to become of the life.

187. IV. *It is permitted man to see the Divine Providence on the back and not in the face; also, in a spiritual state, and not in a natural state.* To see the Divine Providence on the back and not in the face, is to see it after and not before; and to see it from a spiritual but not from a natural state, is to see it from heaven and not from the world. All who receive influx from heaven and acknowledge the Divine Providence, and especially those who by reformation are made spiritual, when they see events in some wonderful series, they, as it were, see the Divine Providence, and confess it from an interior acknowledgment. They do not desire to see it on the face, that is, before it exists; for they fear lest their own will should intrude itself into anything of its order and tenor. It is otherwise with those who admit no influx from heaven, but only from the world; especially with those who have become natural from the confirmation of appearances with themselves. These do not see anything of the Divine Providence in the back, or after the Providence; but they desire to see it in the face, or before it exists: and because the Divine Providence works by means, and the means are effected through man or through the world, therefore, whether they see it in the face or on the back, they attribute it either to man or to nature, and thus they confirm themselves in the denial of it. The reason that they so attribute it is because their understanding is closed from above, and open only from below, thus closed towards heaven and open towards the world; and it is not given to see the Divine Providence from the world, but from heaven. I have sometimes thought within myself whether they would acknowledge the Divine Providence if their understanding were opened from above, and they saw as in clear day that nature in itself is dead, and that human intelligence in itself is nothing, but that it is from influx that both of them appear to be; and I perceived that they who have confirmed themselves in favour of nature and of human prudence would not acknowledge it, because the natural light flowing in from below would instantly extinguish the spiritual light flowing in from above.

189. The man who has become spiritual by the acknowledgment of God, and wise by the rejection of his proprium, sees the Divine Providence in the whole world, and in all and each of the things belonging to it. If he looks at natural things, he sees it; if he looks at civil matters, he sees it; if he looks at spiritual things, he sees it; and this as well in the simultaneous as in the successive relations of things, in ends, in causes, in effects, in uses, in forms, in things great and small: especially in the salvation of men, as, that Jehovah gave the Word, taught them by it concerning God, concerning heaven and hell, concerning eternal life, and that He Himself came into the world to redeem and save men. From spiritual light in natural light the man sees these things, and more beside, and the Divine Providence in them. But the merely natural man sees none ² of these things. He is like one who sees a magnificent temple, and hears a preacher enlightened in Divine things, and says at home that he has seen nothing but a house of stone, and has heard nothing but articulate sounds; or like a near-sighted person, who enters a garden remarkable for fruits of every kind, and then goes home and says that he has seen only a wood and trees. Such persons also after death, having become spirits, when they are raised up into the angelic heaven where all things are in forms representative of love and wisdom, do not see any thing, not even that they exist: as I have seen tried with many who have denied the Lord's Divine Providence.

190. There are many constant things which are created, that things not constant may be able to exist. The constants are the appointed changes in the rising and setting of the sun and moon, and also of the stars; their obscuration by interpositions called eclipses; the heat and light from them; the seasons of the year, which are called spring, summer, autumn, and winter; the times of the day, which are morning, noon, evening, and night; also the atmospheres, waters, and lands, viewed in themselves; the vegetable faculty in the vegetable kingdom: and together with it the prolific faculty in the animal kingdom; and further, whatever is constantly produced by these when they are set in action according to the laws of order. These things and many more beside have been provided from creation, in order that an endless variety of things may exist; for variable things cannot exist except in things constant, fixed, and certain. But let examples ² illustrate this. The varieties of vegetation would not exist, unless the rising and setting of the sun, and heat and light thence were constant. Harmonies are of endless variety, but they could not exist unless the atmospheres were constant in their laws, and the ear in its form. The varieties of sight, which are also endless, could not exist unless the ether in its laws, and the eye in its form, were constant: in the same manner colours,

unless the light were constant. It is similar with thoughts, words, and actions, which are also of endless variety; these could not exist unless the organic forms of the body were constant. Must not a house be fixed, that various things may be done in it by man? The same with a temple, that in it there may be various worship, sermons, instruction, and pious meditation? So in other things. As regards the varieties themselves, which have their existence in things constant, fixed, and certain; they go on infinitely, and have no end, and yet there is never one wholly the same as another among all the things of the universe or in any one of them; nor can there be in those that are to follow, to eternity. Who disposes these varieties progressing to infinity and eternity, so that they may be in order, but He who created the constant things for the end that in them the varieties might have existence? And who can dispose the infinite varieties of life among men, but He who is Life itself, that is, Love itself and Wisdom itself? Without His Divine Providence, which is as it were continual creation, could men's numberless affections and the thoughts from them, and thus the men themselves, be disposed so to make one?—evil affections and the thoughts from them, one devil which is hell; and good affections and the thoughts from them, one Lord in heaven? That the universal angelic heaven is in the Lord's sight as one man, who is His image and likeness, and that the universal hell is opposed to it as one human monstrosity, has been stated and shown several times before. These things have been said, because some natural men, even from the constant and fixed, which are necessary to the end that things variable may have existence in them, catch at arguments of their delirium in favour of nature and their own prudence.

THERE IS NO SUCH THING AS MAN'S OWN PRUDENCE: THERE ONLY APPEARS TO BE: AND IT ALSO OUGHT TO APPEAR AS IF THERE WERE; BUT THE DIVINE PROVIDENCE IS UNIVERSAL FROM BEING IN THE VERIEST SINGULARS.

191. THAT there is no such thing as man's own prudence is wholly contrary to the appearance, and therefore contrary to the belief of many; and because it is so, no one who from the appearance believes that human prudence does all things, can be convinced unless by reasons from deeper investigation, which are to be gathered from causes. This appearance is an effect, and the causes disclose whence it so appears. In these preliminary remarks, something shall be said concerning the general belief on this subject. This teaching of the church, that love and faith are not from man but from God, also wisdom and intelligence, therefore prudence also, and in general everything good and true, is contrary to the appearance. When these teachings are accepted, it must also be accepted that there is no such thing as man's own prudence, but that it only appears to be. Prudence comes from no other source than intelligence and wisdom, and these two come only from the understanding and the thought thence of truth and good. What has now been stated is accepted and believed by those who acknowledge the Divine Providence, but not by those who acknowledge human prudence alone. Now the truth must either be what the church² teaches, that all wisdom and prudence are from God: or what the world teaches, that all wisdom and prudence are from man. Can they be reconciled in any other way than this, that what the church teaches is the truth, and that what the world teaches is the appearance? For the church draws its proof from the Word, but the world from its proprium, and the Word is from God, and the proprium is from man. Since prudence is from God and not from man, therefore a Christian man in his devotions prays that God may lead his thoughts, counsels, and deeds; and he also adds, because he, from himself, cannot. And when he sees any one doing good, he says that he had been led to it by God; and many other things like these. Now who can so speak unless at the time he believes it interiorly? And to believe it interiorly is from heaven. But when he thinks within himself, and collects arguments in favour of human prudence, he can believe the contrary: and this is from the world. But

with those who acknowledge God in heart the internal faith conquers: and the external faith, with those who do not acknowledge God in heart, howsoever they may with the mouth.

192. It has been said that one who from the appearance believes that human prudence does all things, cannot be convinced except by reasons from deeper investigation, which are to be deduced from causes. Wherefore that reasons deduced from causes may be manifest before the understanding, they must be presented in their order, which will be this:—I. All man's thoughts are from the affections of his life's love; and there are no thoughts whatever, nor can there be, except from them. II. The affections of a man's life's love are known to the Lord alone. III. The Lord by His Divine Providence leads the affections of a man's life's love, and at the same time also the thoughts from which human prudence is derived. IV. The Lord by His Divine Providence gathers the affections of the whole human race into one form, which is the human. V. Therefore heaven and hell, which are from the human race, are in such a form. VI. They who have acknowledged nature alone and human prudence alone, constitute hell; and they who have acknowledged God and His Divine Providence, constitute heaven. VII. All these things cannot be done without its appearing to man that he thinks from himself and disposes from himself.

193. I. *All man's thoughts are from the affections of his life's love; and there are no thoughts whatever, nor can there be, except from them.* What the life's love, and the affections and their thoughts, and the sensations and actions from them, existing in the body, are in their essence, was shown above in this treatise, and also in that entitled ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM, particularly in Parts First and Fifth. Now, since the causes from which human prudence flows forth as an effect are from these, it will be necessary here also to adduce some things concerning them; for things recorded in earlier pages cannot be so continuously connected with things written later, as they can when repeated and placed in sight together. In a former part of the present treatise, and in the one just named concerning the DIVINE LOVE AND WISDOM, it has been demonstrated that in the Lord are Divine Love and Divine Wisdom; that these two are life itself; that from these two are the will and understanding of man, will from the Divine Love and understanding from the Divine Wisdom; that the heart and lungs in the body correspond to those two; and that it may therefore be manifest that, as the pulsation of the heart together with the respiration of the lungs governs the whole man as to his body, so the will together with the understanding governs the whole man as to his mind; and that thus there are

two principles of life in every man, the one natural and the other spiritual, and that the natural principle of life is the pulsation of the heart, and the spiritual principle of life is the will of the mind; and each adjoins to itself its consort, with which it cohabits, and with which it performs the functions of life, the heart conjoining with itself the lungs, and the will conjoining with itself the understanding. Now, because love is the soul of the will, and wisdom the soul of the understanding, both of them from the Lord, it follows that love is the life of every one, and that it is life of a quality dependent on its conjunction with wisdom; or, what is the same, that the will is the life of every one, and is life of a quality dependent on its conjunction with the understanding. But more concerning these things may be seen above in this treatise, and especially in Parts First and Fifth of the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM.

194. It has also been shown in the above named treatises that the life's love produces from itself subordinate loves, which are called affections, and that they are exterior and interior; also, that taken together they form as it were one dominion or kingdom, in which the life's love is lord or king. It has also been shown that these subordinate loves or affections adjoin to themselves consorts, each its own: the interior affections adjoining to themselves consorts called perceptions, and the exterior affections adjoining to themselves consorts called thoughts; and that each cohabits with its own consort, and discharges the office of its own life; and that the conjunction of a pair is like that of life's esse with life's existere, which is such that one is nothing unless together with the other; for what is the esse of life unless it exists? And what the existere of life unless it is from the esse of life? Also that the conjunction in the life is like that between sound and harmony, or sound and speech, and in general like that between the pulsation of the heart and the respiration of the lungs; which conjunction is such that one is nothing without the other, and it becomes something by conjunction with the other. There must either be conjunctions in them, or they take place by means of them. Take sound for an example: ² Whoever thinks that sound is any thing unless there is in it what makes it distinctive, is mistaken; the sound with man also corresponds with the affection: and because there is always something in it that is distinctive, therefore from the sound of one who is speaking, the affection of his love is known; and from the variation of it, which is speech, his thought is known. Hence it is that the wiser angels, merely from the sound of the voice of one speaking, perceive his life's loves, together with certain affections which are derivations. These things have been said that it may be known that there does not exist an affection without

its thought ; nor a thought without its affection. But more on these subjects may be seen above in the present treatise ; also in ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM.

195. Now, since the life's love has its delight, and its wisdom has its pleasantness, so is it with every affection, which in its essence is a subordinate love derived from the life's love as a stream from its fountain, as a branch from its tree, or as an artery from its heart : therefore every particular affection has its delight, and thence every perception and thought has its pleasantness. Hence it follows, that those delights and pleasantnesses constitute man's life. What is life without delight and pleasantness ? It is not anything animate, but lifeless. Lessen these, and you will grow cold or torpid ; let them be taken away, and you will expire and die. Vital heat is from the delights of the affections, and from the pleasantnesses of the perceptions and ² thoughts. Since every affection has its delight, and the thought thence has its pleasantness, it may be evident whence good and truth are, and also what good and truth are in their essence. To every one, good is that which is the delight of his affection ; and truth is that which is the pleasantness of his thought from affection ; for every one calls that good which, from the love in his will, he feels to be delightful : and he calls that truth which, from the wisdom of his understanding, he perceives to be pleasantness therefrom. Both flow from the life's love, as water flows from a fountain, or as blood from the heart ; both taken together are like water, or the atmosphere, in which the whole human ³ mind is. The two, delight and pleasantness, in the mind are spiritual, but in the body they are natural ; on both sides, they constitute man's life. From this it is evident what it is in man which is called good, and what it is which is called truth ; also what it is in man which is called evil, and which is called falsity. Certainly that is evil to him which destroys the delight of his affection, and that falsity which destroys the pleasantness of his thought, thence also that evil from its delight and falsity from its pleasantness may be called, and may be believed to be, good and truth. Goods and truths are indeed changes and variations of state in the forms of the mind ; but these are perceived and live solely by the delights and the pleasantnesses of good and truth. These things have been mentioned that it may be known what affection and thought are in their life.

196. Now, because it is man's mind, and not the body, which thinks, and it thinks from the delight of its affection, and because man's mind is his spirit which lives after death, it follows that man's spirit is nothing else than affection, and thought thence. That there cannot be any thought without affection, is clearly manifest from spirits and angels in the spiritual world ; for all

there think from the affections of their life's love, and the delight of these affections encompasses every one as his atmosphere; and all there are conjoined according to these spheres exhaled from their affections, through their thoughts; the quality of each one also is known from the sphere of his life. Hence it may appear that every thought is from affection, and that it is the form of its affection. It is similar with the will and the understanding; also with good and truth: and also with charity and faith.

197. II. *The affections of a man's life's love are known to the Lord alone.* Man knows his own thoughts and thence his intentions, because he sees them in himself: and as all prudence is from them, he sees this also in himself. If, then, his life's love is the love of self, he comes into the pride of self-intelligence, and ascribes prudence to himself: he also collects arguments in its favour, and so recedes from the acknowledgment of the Divine Providence. It is similar if his life's love is the love of the world; but this does not cause him to recede in the same degree. From this it is manifest that these two loves ascribe every thing to man and his prudence, and, if interiorly examined, nothing to God and His Providence. Wherefore, when such men happen to hear that the truth is that human prudence is of no account, but that it is the Divine Providence alone which governs all things, if they are wholly atheists they laugh at it; but if they retain in the memory something from religion, and it is said to them that all wisdom is from God, at the first hearing they indeed assent, but still inwardly in their spirit they deny it. Such, especially, are those priests who love themselves more than God, and the world more than heaven; or, what is the same, who worship God for the sake of honours and gain, and nevertheless have preached that charity and faith, all good and truth, also all wisdom, and even prudence, are from God, and nothing from man. In the spiritual world I once heard two² priests disputing with a certain royal ambassador about human prudence, whether it is from God or from man. The dispute was warm. In heart the three believed alike, namely, that human prudence does all things, and the Divine Providence nothing; but the priests, who were then in theological zeal, said that nothing of wisdom and prudence is from man; and when the ambassador retorted that in that case nothing of the thought is from him, they said that nothing is. And as it was perceived by the angels that the three believed alike, it was said to the royal ambassador, Put on the vestments of a priest, and believe that you are a priest, and then speak. He put them on and believed; and then he said loudly that there could not possibly be anything of wisdom and prudence in man except from God; and he defended this with his accustomed eloquence, full of

rational arguments. Afterwards it was also said to the two priests, Lay aside your vestments, and put on the garments of political ministers, and believe yourselves to be such; and they did so, and then at once thought from the interior self, and spoke from those arguments that they had previously inwardly cherished, in favour of human prudence against the Divine Providence. After this the three, because they were in the same belief, became cordial friends, and together they entered upon the way of self-prudence, which leads to hell.

198. It was shown above that a man has no thought except from some affection of his life's love; and that thought is nothing else than the form of affection. Since, therefore, man sees his thought, and cannot see his affection, for this latter he feels, it follows that from the sight, which is in the appearance, he concludes that self-prudence does all things, and not from the affection, which does not come into the sight, but into the feeling. For affection manifests itself only by a certain delight of thought and pleasure in reasoning about it; and then this pleasure and delight make one with thought in those who from the love of self or from the love of the world believe in their own prudence: and thought flows on in its delight, like a ship in the current of a river, to which the master does not attend, but only to the sails which he spreads.

199. Man is indeed able to reflect upon the delight of his external affection, while it acts as one with the delight of some bodily sense; but still he does not reflect on the fact that that delight is from the delight of his affection in the thought. For example: when a whoremonger sees a whore, his eye glows from the fire of lasciviousness, and from it he feels delight in the body; but nevertheless he does not feel the delight of his affection or concupiscence in the thought, except some desire connected with the body. Similarly a robber in the forest, when he sees travellers; and a pirate on the sea, when he sees vessels; and so on. It is evident that those delights govern the man's thoughts, and that the thoughts are nothing without them; but he thinks that they are only thoughts, when yet the thoughts are nothing but affections composed into forms by his life's love, so that they may appear in light; for all affection is in heat, and all thought is in light. These are external affections of thought, which indeed manifest themselves in the sensation of the body, but rarely in the thought of the mind. But the internal affections of thought, from which the external exist, never manifest themselves before man; of them he knows no more than one sleeping in a carriage knows of the road, or than one feels the revolution of the earth. Now, since man knows nothing of the things that are going on in the interiors of his

mind, which are so infinite that they cannot be defined by numbers, and yet the few externals which come within the view of the thought are produced from the interiors, and the interiors are governed by the Lord alone by His Divine Providence, and those few externals by the Lord together with the man, how then can any one say that his own prudence does all things? If you were to see but one idea of thought laid open, you would see stupendous things more than tongue can express. That in 3 the interiors of man's mind there are infinite things which cannot be defined by numbers, is manifest from the infinite things in the body, from which nothing reaches the sight and sense but action alone, in much simplicity; to it, however, thousands of motive or muscular fibres concur, thousands of nervous fibres, thousands of blood-vessels, thousands of vessels of the lungs which must co-operate in every action, thousands in the brains and spinal cord; and many more yet in the spiritual man, which is the human mind, in which all things are forms of affections and thence of perceptions and thoughts. Does not the soul, which disposes the interiors, also dispose the actions from them? Man's soul is no other than the love of his will, and consequently the love belonging to his understanding. Such as this love is, such is the whole man; and the quality is determined according to the disposition in externals, in which the man is together with the Lord. Wherefore, if he attributes all things to himself and to nature, the love of self becomes the soul; but if he attributes all things to the Lord, the love of the Lord becomes the soul; and the latter love is heavenly, but the former infernal.

200. Now, since the delights of man's affections, coming from the innmosts through the interiors to the exteriors and at last to the outermosts which are in the body, bear a man along, as water and the wind bear a ship, and nothing of them appears to the man except what goes on in the outermosts of the mind and of the body, how can man claim to himself what is Divine from this alone, merely because those few outermost things appear to him as his? Still less ought he to claim to himself what is Divine, when he knows from the WORD that a man cannot take any thing of himself, unless it be given him from heaven; and from REASON, that this appearance has been given him, that he may live a man, may see what is good and what is evil, may choose one or the other, may appropriate to himself that which he chooses, so that he may be reciprocally conjoined with the Lord, reformed, regenerated, saved, and may live for ever. That this appearance has been given to man in order that he may act from freedom according to reason, thus as of himself, and not slacken his hand and wait for influx, was stated and shown above. From this follows, as confirmed, that which was to be

next demonstrated, namely, III. *The Lord by His Divine Providence leads the affections of a man's life's love, and at the same time also the thoughts from which human prudence is derived.*

201. IV. *The Lord by His Divine Providence gathers the affections [of the whole human race] into one form, which is the human.* That this is a universal of the Divine Providence, will be seen in a subsequent paragraph. They who ascribe all things to nature also ascribe all things to human prudence; for they who ascribe all things to nature, in heart deny God; and they who ascribe all things to human prudence, in heart deny the Divine Providence; one is not separable from the other. But still both classes, for the sake of their good name and from fear of losing it, say that the Divine Providence is universal, but that its singulars rest with man, and that by human prudence these singulars in the complex are meant. But think within yourself what a universal Providence is, when the singulars are taken away. Is it any thing more than a word only? For that is called universal which is made up of all the singulars together, as that is general which exists from particulars. If therefore you take away the singulars, what then is the universal but as something which is empty within, and thus like a surface with nothing inside, or a complex in which there is nothing? If it be said that the Divine Providence is a universal government, and still nothing is governed by it, but only held in its connection, and the things belonging to government are disposed by others, can this be called a universal government? No king has such a government; for if any king were to allow his subjects to govern all things of his kingdom, he would no longer be a king but would only be called so: thus he would have the dignity of a name only, and not of any reality. Government cannot be predicated of such a king, still less universal government. Providence with God is called prudence with man. As universal prudence cannot be said to belong to a king, who has reserved to himself no more than the name, in order that the kingdom may be called a kingdom and may thus be kept together, so there cannot be said to be a universal Providence if men from their own prudence provide all things. It is similar with the name of universal Providence and universal government when applied to nature, when it is understood that God created the universe, and endowed nature with the power of producing all things from itself. In this case, what is universal Providence but a metaphysical term which, except as a term, is a non-entity? Moreover, among those who attribute to nature all that is produced, and to human prudence all that is done, and who still say with the mouth that God created nature, there are many who think of the Divine Providence only as of an unmeaning word. But the case really is,

that the Divine Providence is in the veriest singulars of nature, and in the veriest singulars of human prudence, and that from them it is universal.

202. The Lord's Divine Providence is universal, from the veriest singulars on this account; He created the universe, that in it there may exist an infinite and eternal creation from Himself: and this creation exists by the Lord's forming a heaven from men, that before Him it may be as one man, in the image and likeness of Himself. That heaven formed of men is such in the Lord's sight, and that it was the end of creation, is shown above (n. 27-45): also that the Divine, in all that it does, has the infinite and eternal in view (n. 46-69). The infinite and eternal which the Lord has in view in forming His heaven of men, is that it shall be enlarged to infinity and to eternity; and thus that He may constantly dwell in the end of His creation. This is the infinite and eternal creation which the Lord provided by the creation of the universe; and He is constantly in that creation through His Divine Providence. Who that knows and ² believes from the doctrine of the church that God is infinite and eternal: *for it is in the doctrine of all the churches in the Christian world that God the Father, God the Son, and God the Holy Spirit, is infinite, eternal, uncreated, and omnipotent, see the Athanasian Creed*, can be so devoid of reason as not to admit as soon as he hears it, that God cannot do otherwise than regard the infinite and eternal in His great work of creation? What else can He look to while He looks from Himself? Also that He regards the same in the human race, from which He forms that heaven which is His own. Now what else can the Divine Providence have for its end than the reformation of the human race, and its salvation? And no one can be reformed by himself, by means of his own prudence, but by the Lord, by means of His Divine Providence. Hence it follows that unless the Lord leads a man every moment, even the very least, the man recedes from the way of reformation and perishes. Every change and ³ variation of the state of the human mind changes and varies something in the series of things present, and therefore of things that follow: what then will it not be progressively to eternity? It is like an arrow shot from a bow, which if it missed the direction of the mark ever so little when leaving the bow, at a distance of a thousand paces or more, it would miss it immensely. So would it be if the Lord did not lead the states of human minds every least part of a moment. The Lord does this according to the laws of His Divine Providence; and it is in accordance with these laws for it to appear to man as if he led himself: but the Lord foresees how he leads himself, and continually adapts circumstances. That the laws of permission are also laws of the Divine Providence, and that every man may

be reformed and regenerated, and that there is no other predestination, will be seen in what follows.

203. Since, therefore, every man after death lives for ever, and is allotted a place either in heaven or in hell, according to his life, and as each of these, heaven as well as hell, must be in a form which will act as one, as before stated, and as no one in that form can be allotted any place but his own, it follows that the human race throughout all worlds is under the Lord's auspices; and that every one, from infancy even to the end of his life is led by Him in the veriest singulars, and his place ² foreseen and at the same time provided. From which it is evident, that the Divine Providence of the Lord is universal because it is in the veriest singulars: and that this is the infinite and eternal creation which the Lord provided for Himself by the creation of the universe. Of this universal Providence man does not see any thing: and if he did, it could only appear in his eyes as the scattered heaps and collections of materials from which a house is to be built appear to passers by; but by the Lord it is seen as a magnificent palace, the construction and enlargement of which are perpetual.

204. V. *Heaven and hell are in such a form.* That heaven is in the human form, has been made known in the work concerning HEAVEN AND HELL, published in London in 1758 (n. 59-102); also in the treatise concerning the DIVINE LOVE AND WISDOM; and also in several passages of the present treatise. Wherefore to confirm it further is unnecessary. It is said that hell, too, is in the human form; but it is in a monstrous human form, such as the devil is in, by whom is meant hell in the whole complex. It is in human form, because those also who are there, were born men, and they also have the two human faculties which are called liberty and rationality: although they have abused liberty, in willing and doing evil, and rationality, in thinking and confirming it.

205. VI. *They who have acknowledged nature alone and human prudence alone, constitute hell; and they who have acknowledged God and His Divine Providence constitute heaven.* All who lead an evil life, interiorly acknowledge nature and human prudence alone; the acknowledgment of these is inwardly hidden in all evil, howsoever it may be covered over with goods and truths; these are only borrowed garments, or like wreaths of perishable flowerets, put round lest evil should appear in its nakedness. Owing to this general covering, it is not known that all who lead an evil life interiorly acknowledge nature alone and human prudence alone: for this is hidden from sight by the covering; but that they do nevertheless acknowledge them may be

manifest from the origin and cause of their acknowledgment thereof. That this may be disclosed, it shall be stated whence man's own prudence is, and what it is; then, whence the Divine Providence is, and what it is; afterwards, who and of what quality are those of each class; and lastly, that they who acknowledge the Divine Providence are in heaven, and they who acknowledge their own prudence are in hell.

206. *Whence and what man's own prudence is:* It is from man's proprium, which is his nature, and is called his soul from his parent. This proprium is the love of self and thence the love of the world, or the love of the world and thence the love of self. The love of self is such that it regards self only, and others as vile or as of no account; if it considers any as of some importance, it is only so long as they honour and pay court to it. Inmosty in that love, like the endeavour to fructify and proliferate in the seed, is hidden the desire to become great, and if possible a king, and then if possible a god. A devil is such; for he is self-love itself; he is such that he adores himself, and favours no one who does not also adore him; another devil like himself he hates, because he wishes to be adored alone. Since there can be no love without its consort, and the consort of the love or of the will in man is called the understanding; when self-love inspires its consort the understanding with its own love, this in the consort becomes pride, which is the pride of man's own intelligence; man's own prudence is from this. Now, since it is the desire of the love² of self to be sole lord of the world, thus also a god, therefore the concupiscences of evil which are its derivations have from it the life that is in them; as do also the perceptions of the concupiscences, which are craftiness; and likewise also the delights of the concupiscences, which are evils; and the thoughts of these delights, which are falsities. They are all like servants and assistants of their lord, and act at every nod of his, not knowing that they are not acting but acted upon: they are acted upon by self-love, through the pride of man's own intelligence. Hence it is that in every evil, from its origin, there lies hid man's own prudence. The acknowledgment of nature³ alone is also hidden in it, because self-love has closed the window of its roof through which heaven appears, and also the side-windows, lest it should see and hear that the Lord alone governs all things, and that nature in itself is dead, and that man's proprium is hell, and consequently the love of the proprium is a devil; and then, with closed windows, it is in darkness, and there it makes itself a hearth, at which it sits with its consort, and in a friendly way they reason in favour of nature against God, and in favour of man's own prudence against the Divine Providence.

207. *Whence and what the Divine Providence is.* It is the Divine operation in the man who has removed the love of self; for the love of self is, as was said, the devil: and concupiscences and their delights are the evils of his kingdom, which is hell. When this is removed, the Lord enters with affections of the love of the neighbour, and opens the window of his roof, and then the side-windows, and causes him see that there is a heaven, a life after death, and eternal happiness; and by the spiritual light and at the same time by the spiritual love then flowing in, He causes him to acknowledge that God governs all things by His Divine Providence.

208. *Who and of what quality are those of each class.* Those who acknowledge God and His Divine Providence are as the angels of heaven, who are averse from being led by themselves, and love to be led by the Lord. The indication that they are led by the Lord, is that they love the neighbour. But those who acknowledge nature and man's own prudence, are as the spirits of hell, who are averse from being led by the Lord, and love to be led by themselves. If they have been the great men of the kingdom, they desire to rule over all things; so, too, if they have been primates of the church. If they have been judges, they pervert judgment, and exercise arbitrary power over the laws; if they have been learned, they apply scientifics to the confirmation of man's proprium and of nature: if they have been merchants, they act as robbers: if husbandmen, as thieves. They are all enemies of God, and mockers at the Divine Providence.

209. It is remarkable that when heaven is opened to such persons, and they are told that they are insane, and this is also made manifest to their very perception, which is done by means of influx and illustration, still out of indignation they shut heaven on themselves, and look to the earth, beneath which is hell. This takes place with those in the spiritual world who are as yet out of hell, and who are of like character. From this is manifest the error of those who think,—If I should see heaven, and should hear angels talking with me, I should acknowledge. Their understanding acknowledges: but if the will does not at the same time, they still do not acknowledge: for the will's love inspires the understanding with whatever it desires, and not the reverse; nay rather, it destroys in the understanding everything that is not from itself.

210. VII. *All these things cannot be done without its appearing to man that he thinks from himself and disposes from himself.* It has been fully demonstrated in the preceding pages, that man would not be man unless it appeared to him as if he lived from

himself; and thus that he thinks and wills, speaks and acts as from himself. From which it follows, that unless man as from his own prudence were to dispose all things belonging to his employment and life, he could not be led and disposed from the Divine Providence; for he would be like one standing with hands hanging down, mouth open, eyes shut, and holding his breath, in expectation of influx: he would thus divest himself of the human, which he has from the perception and sensation that he lives, thinks, wills, speaks, and acts as from himself; and he would at the same time divest himself of his two faculties, which are liberty and rationality, by which he is distinguished from beasts. That without this appearance a man would not have the capacity to receive and to reciprocate, and thus would not have immortality, has been demonstrated above in the present treatise, and also in the treatise concerning the DIVINE LOVE AND WISDOM. Wherefore, if you wish to be led² by the Divine Providence, use prudence, as a servant and minister who faithfully dispenses the goods of his master. This prudence is the talent which was given to the servants to trade with, an account of which they must render (Luke xix. 13-25: Matt. xxv. 14-30). Prudence itself seems to man as his own; and it is believed to be his own, so long as man keeps shut up within him the deadliest enemy of God and the Divine Providence, which is the love of self. This dwells in every man's interiors from birth; if you do not recognise it—for it does not desire to be recognised—it dwells securely, and guards the door lest man should open it, and itself be then cast out by the Lord. This door is opened by man by his shunning, as from himself, evils as sins, with the acknowledgment that he does so from the Lord. This is the prudence with which the Divine Providence acts in unity.

211. The Divine Providence works so secretly that scarcely any one knows of its existence, in order that man may not perish. For man's proprium, which is his will, in no wise acts in unity with the Divine Providence: man's proprium has an inborn enmity against it; for this is the serpent that seduced the first parents, of which it is said, *I will put enmity between thee and between the woman, and between thy seed and between her Seed; It shall bruise thy head* (Gen. iii. 15). The serpent is evil of every kind; its head is self-love; the Seed of the woman is the Lord; the enmity which is put, is between the love of man's proprium and the Lord, thus also between man's own prudence and the Lord's Divine Providence; for man's own prudence is continually lifting up its head, and the Divine Providence is continually putting it down. If man felt this, he² would be angry and exasperated against God, and would perish; but while he does not feel it, he may be angry and exasperated

against men and against himself, and also against fortune, by which he does not perish. For this reason the Lord by His Divine Providence continually leads man in freedom, and the freedom appears to the man no otherwise than as his own. Moreover, leading man in opposition to himself in freedom, is like raising a heavy and resisting weight from the earth by screws: owing to the power of which, the weight and resistance are not felt; and it is like a man in company with an enemy, whose intention is to kill him, which he then does not know; and a friend leads him away by unknown paths, and afterwards discloses the intention of his enemy.

212. Who does not speak of fortune? And who does not acknowledge it, because he speaks of it, and because he knows something of it from experience? But who knows what it is? That it is something, because it is and because it exists, cannot be denied; and a thing cannot be and exist without a cause; but the cause of this something, or of fortune, is unknown. But lest it should be denied, however, from mere ignorance of its cause, take dice or playing cards, and play, or talk with those who play. Does any one of them deny fortune? for they play with it, and it with them, in a wonderful way. Who can succeed against fortune if it is set against him? Does it not then laugh at prudence and wisdom? When you shake the dice and shuffle the cards, does it not seem as if it knew and controlled the turns and movements of the muscles of the hand, to favour one more than the other, from some cause? And can a cause exist from any other source than the Divine Providence in ultimates? where by constancy and by change it deals wonderfully with human prudence, and at the same time conceals itself. It is known that the gentiles formerly acknowledged Fortune, and that the Italians built her a temple at Rome. Of this fortune, which is, as was said, the Divine Providence in ultimates, I have been permitted to learn many things, which I am not at liberty to make known; from which it has become manifest to me that it is no illusion of the mind, nor a sport of nature, nor a something without a cause, for this is not anything; but that it is ocular evidence that the Divine Providence is in the veriest singulars of man's thoughts and actions. Since the Divine Providence exists in the veriest singulars of things even so worthless and trivial, must it not also in the veriest singulars of things that are not insignificant and trifling, as the affairs of peace and war in the world, and the things of salvation and of life in heaven?

213. But I know that human prudence brings the rational more to its side than the Divine Providence does; because the Divine Providence does not show itself, but human prudence

does. It is of easier acceptance that there is one only Life, which is God, and that all mankind are recipients of life from Him, as abundantly shown before; and yet this is the same thing, because prudence belongs to the life. Who in his reasoning does not speak in favour of man's own prudence and in favour of nature, when speaking from the natural or external man? Who also in his reasoning does not speak in favour of the Divine Providence and of God, when speaking from the spiritual or internal man? But, I say to the natural man, Pray write books, one in favour of man's own prudence, another in favour of nature, and fill them with plausible, probable, likely, and, in your judgment, solid arguments; and then give them into the hand of any angel; and I know that the angel will write, underneath, these few words, They are all Appearances and Fallacies.

THE DIVINE PROVIDENCE REGARDS ETERNAL THINGS; AND TEMPORARY THINGS ONLY SO FAR AS THEY ACCORD WITH ETERNAL THINGS.

214. THAT the Divine Providence regards eternal things; and only so far temporary things as they make one with eternal things, is to be demonstrated in the following order:—I. Temporary things relate to dignities and riches, thus to honours and gain, in the world. II. Eternal things relate to spiritual honours and wealth, which are of love and wisdom, in heaven. III. Temporary and eternal things are separated by man; but they are conjoined by the Lord. IV. The conjunction of temporary and eternal things is the Lord's Divine Providence.

215. I. *Temporary things relate to dignities and riches, thus to honours and gain, in the world.* Temporary things are many, yet they all relate to dignities and riches. By temporary things are meant such as either perish with time, or cease only with man's life in the world; but by eternal things are meant those which do not perish and cease with time, thus not with life in the world. Since, as has been stated, all temporary things have relation to dignities and riches, it is important to know the following, namely:—What dignities and riches are, and whence they are; Of what quality is the love of them for their own sake, and of what quality is the love of them for the sake of uses: That these two loves are distinct from each other like hell and heaven; That the difference between these loves is with difficulty known by man. But of each of these separately. First: *What dignities and riches are, and whence they are.* Dignities and riches in the most ancient times were altogether different from what they afterwards successively became. Dignities in the earliest times were no other than such as there are between parents and children: they were dignities of love, full of respect and veneration; not because they received birth from them, but on account of instruction and wisdom received from them, which is a second birth, in itself spiritual, because it was the birth of their spirit. This was the only dignity in the most ancient times: because then nations, families, and households dwelt apart, and not under governments as at this day. It was the father of the family with whom that dignity existed. Those times were called by the ancients

the Golden Ages. But after those times, the love of having ³ dominion from the sole delight of that love successively took possession; and because there then came in at the same time enmity and hostility against those who would not submit themselves, nations, families, and households gathered themselves together from necessity into communities, and appointed over themselves one whom they at first called judge, and afterwards prince, and finally king and emperor; and then also they began to protect themselves by towers, mounds, and walls. From the judge, prince, king, or emperor, as from the head into the body, the lust of having dominion spread like a contagion among many; thence sprung up degrees of dignity, and also honours according to them; and with these the love of self, and the pride of self-prudence. The like took place with the love of ⁴ riches. In the most ancient times, when nations and families dwelt distinct from one another, there was no other love of riches than a desire to possess the necessities of life, which they procured for themselves by flocks and herds, and by their lands, fields, and gardens, which furnished them food. Among the necessities of their life, were also beautiful houses, adorned with useful things of every kind, and also clothing; the parents, children, servants, and maids in a house, were engaged in the care of all these things and in the necessary work. But after ⁵ the love of having dominion had entered and destroyed this republic, the love of possessing wealth beyond their necessities also entered, and grew to such a height that it desired to possess the wealth of all others. These two loves are like blood-relations: for he who desires to have dominion over all things, desires also to possess all things: for thus all others become servants, and they alone masters. This appears manifestly from those within the papal jurisdiction, who have exalted their dominion even into heaven to the throne of the Lord, upon which they have placed themselves; for they also seek to acquire the wealth of the whole earth, and they enlarge their treasures without end. Second: *Of what quality is the love of dignities ⁶ and riches for their own sake; and of what quality is the love of dignities and riches for the sake of uses.* The love of dignities and honours for the sake of dignities and honours is the love of self,—properly it is the love of having dominion, from the love of self; and the love of riches and wealth for the sake of riches and wealth, is the love of the world,—properly, the love of possessing the goods of others by any art whatsoever. But the love of dignities and riches for the sake of uses, is the love of uses, which is the same as the love of the neighbour; for that for the sake of which man acts, is the end from which he acts, and is first or primary; but other things are means and are secondary. As to the love of dignities and honours for their own sake, which ⁷ is the same as the love of self,—properly, as the love of having

dominion from the love of self,—it is the love of the proprium, and man's proprium is everything evil. Man is therefore said to be born into all evil, and what he has hereditarily is said to be nothing but evil. That which is hereditary with man is his proprium, in which he is, and into which he comes through the love of self, and especially through the love of having dominion from the love of self; for the man who is in that love regards nothing but himself, and so immerses his thoughts and affections in his proprium. Hence it is, that in the love of self there is the love of doing evil. The reason is, that the man loves not the neighbour, but himself alone; and one who loves himself alone, sees others only as outside himself, or as vile, or of no account, whom he despises in comparison with himself, accounting it nothing to inflict evil on them. From this it is that one who is in the love of dominion from the love of self, thinks it nothing to defraud his neighbour, to commit adultery with his wife, to revile him, to breathe revenge against him even to death, to rage against him, and the like. Man derives this quality from the circumstance that the devil himself, with whom he has become conjoined and by whom he is led, is nothing else than the love of dominion from the love of self: and he who is led by the devil, that is, by hell, is led into all those evils; and he is continually led by means of the delights of those evils. Hence it is that all who are in hell desire to do evil to all; but they who are in heaven desire to do good to all. From that opposition there exists the middle state in which man is; and in it he is as it were in equilibrium, so that he can turn either to hell or to heaven; and so far as he favours the evils of the love of self, he turns toward hell; but so far as he removes those evils from himself, he turns toward heaven. It has been given me to feel of what quality and how great is the delight of the love of dominion from the love of self. I was let into it for the purpose of knowing it; and it was such as to exceed all the delights which are in the world; it was a delight of the whole mind from its inmosts to its ultimates; but it was only felt in the body as something agreeable and pleasant swelling in the breast; and it was also given me to feel that from that delight, as from their fountain, gushed forth the delights of all evils, as of adultery, revenge, fraud, blasphemy, and evil-doing in general. There is also a similar delight in the love of possessing the property of others by whatsoever art, and from the concupiscences that are derived from it; yet not in the same degree, unless this love is conjoined with the love of self. But as regards dignities and riches held not for their own sake but for the sake of uses: it is not the love of the dignities and riches, but the love of the uses, to which dignities and riches are of service as means; this love is heavenly. But more on this subject in what follows. Third: *That these two loves are distinct from each other*

like hell and heaven, is manifest from what has just been said; to which I will add, that all who are in the love of dominion from the love of self are as to the spirit in hell, whosoever they are, whether great or small; and that all who are in that love are in the love of all evils; which if they do not commit, they still in their spirit believe them allowable; and consequently they do them in the body when dignity and honour and the fear of the law do not prevent; and what is more, the love of dominion from the love of self inmosty conceals in itself hatred against God, consequently against the Divine things which are of the church, and especially against the Lord. If God is acknowledged, it is done only with the mouth; and if the Divine things of the church are acknowledged, it is done from a fear of losing honour. The reason why this love inmosty conceals hatred against the Lord, is because there is inmosty in it the desire to be God; for it worships and adores itself alone. Hence it is that if any one honours it so far as to say that it has Divine wisdom, and is the deity of the world, it loves him cordially. It ¹¹ is otherwise with the love of dignities and riches for the sake of uses; this love is heavenly, because, as was said, it is the same as the love of the neighbour. By uses are meant goods; and, therefore, by doing uses is meant doing goods; and by doing uses or goods is meant serving others and ministering to them. Although they who do this have dignity and wealth, yet they regard these only as a means for performing uses, thus for serving and ministering. Such are meant by these words of the Lord: "*Whosoever would be great among you, let him be your minister; and whosoever would be first among you, let him be your servant*" (Matt. xx. 26, 27). These also are they to whom dominion in heaven is intrusted by the Lord; for to them dominion is a means of doing uses or goods, thus of serving; and when uses or goods are the ends or loves, then they do not rule, but the Lord, for all good is from Him. Fourth: *The difference between these loves is with difficulty known by* ¹² *man*. This is because most of those who have dignity and wealth also do uses; but they do not know whether they do them for their own sake or for the sake of the uses; and they know it the less because in the love of self and the world there is more of the fire and ardour of doing uses than with those who are not in the love of self and the world; but the former do uses for the sake of fame or profit, thus for the sake of themselves; but they who do uses for the sake of the uses, or goods for the sake of the goods, do them not from themselves but from the Lord. The difference between them can with difficulty be known by ¹³ *man*, because man does not know whether he is led by the devil or by the Lord. He who is led by the devil does uses for the sake of himself and the world; but he who is led by the Lord does uses for the sake of the Lord and heaven; and all they who shun evils as sins do uses from the Lord, but all they

who do not shun evils as sins do uses from the devil: for evil is the devil, and use or good is the Lord. In this way and in no other is the difference known. In external form they both look alike; but in internal form they are wholly unlike: one is like gold within which is dross, but the other is like gold with pure gold within; and one is like artificial fruit, which appears in the external form like fruit from a tree, when yet it is coloured wax enclosing within it dust or bitumen; while the other is like a noble fruit, pleasant in taste and smell, within which are seeds.

216. II. *Eternal things relate to spiritual honours and wealth, which are of love and wisdom, in heaven.* Since the delights of the love of self, which are also the delights of the concupiscences of evil, are called good by the natural man, and as he also confirms them to be good, he therefore calls honours and wealth Divine blessings. But when this natural man sees that the evil as well as the good are exalted to honours and advanced to wealth, and still more when he sees the good despised and in poverty, and the evil in glory and opulence, he thinks to himself, Why is this? It cannot be of the Divine Providence: for if that governed all things it would heap honours and wealth upon the good, and would afflict the evil with poverty and contempt, and would thus drive the evil to acknowledge that there is a God and a Divine Providence. But the natural man, unless enlightened by the spiritual man, that is, unless he is at the same time spiritual, does not see that honours and wealth may be blessings, and also may be curses; and that when they are blessings they are from God: and when curses, from the devil. That honours and wealth are also given by the devil is known; for from this he is called the prince of the world. Now as it is not known when honours and wealth are blessings, and when they are curses, it must be stated in the following order:—
1. Honours and wealth are blessings, and they are curses. 2. Honours and wealth, when they are blessings, are spiritual and eternal: but when they are curses, they are temporal and transitory. 3. The honours and wealth which are curses, relatively to those which are blessings, are as nothing to everything, or as that which in itself is not, to that which in itself is.

217. These three points are now to be illustrated separately. First: *Honours and wealth are blessings, and they are curses.* General experience testifies that both the pious and the impious, or both the just and the unjust, that is, both the good and the evil, are in dignities and wealth; and yet it cannot be denied by any one that the impious and unjust, that is, the wicked, come into hell; while the pious and just, that is, the good, come into heaven. This being true, it follows that dignities and riches, or

honours and wealth, are either blessings or curses, and that they are blessings to the good and curses to the evil. In the work concerning HEAVEN AND HELL, published in London in the year 1758 (n. 357–365), it is shown that there are both rich and poor, both great and small in heaven, and also in hell; from which it is manifest that dignities and riches were blessings in the world to those who are now in heaven, and that they were curses in the world to those now in hell. But whence it is that they are² blessings, and whence they are curses, any one may know if he only thinks a little upon the subject from reason: that is, he may know that they are blessings to those who do not set the heart in them, and curses to those who do set the heart in them. To set the heart in them is to love oneself in them; and not to set the heart in them is to love uses and not self in them. The nature and quality of the difference between these two loves, was stated above (n. 215); to which it may be added that dignities and wealth seduce some, and do not seduce others. They seduce when they excite the loves of man's proprium, which is self-love; and that this is the love of hell, which is called the devil, was also stated above; but they do not seduce when they do not excite this love. The reason why the evil as³ well as the good are exalted to honours and advanced to wealth, is because the evil equally with the good do uses; but the evil do them for the sake of honours and profit to their own person: and the good, for the sake of the honour and profit of the object itself [for which they work]. The good regard the honours and profit of the thing itself as principal causes, and those to their own person as instrumental causes; but the evil regard the honours and profit to the person as principal causes, and those of the object itself as instrumental causes. But who does not see that the person, his function, and honour, are for the sake of the thing to which he ministers, and not the contrary? Who does not see that the judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the contrary? And therefore every one, according to the laws of a kingdom, is in dignity and honour according to the dignity of the work that it is his office to perform; and that the difference is like that between the principal and the instrumental? He who attributes to himself or to his own person the honour belonging to the thing, appears in the spiritual world, when it is represented, as a man with the body inverted, feet upwards, and head downwards. Second:⁴ *Dignities and wealth, when they are blessings, are spiritual and eternal; and when curses, are temporary and transitory.* There are dignities and wealth in heaven as in the world, for there are governments there, and consequently administrations and functions; there is also commerce there, and hence wealth, since there are societies and communities there. The universal

heaven is distinguished into two kingdoms, one of which is called the celestial kingdom, the other the spiritual kingdom: and each kingdom into innumerable societies greater and smaller; all of which, with all who are in them, are arranged according to differences of love, and thence of wisdom; the societies of the celestial kingdom according to the differences of celestial love, which is love to the Lord; and the societies of the spiritual kingdom according to the differences of spiritual love, which is love towards the neighbour. Since there are such societies, and all who are in them have been men in the world, and therefore retain in themselves the loves which they had in the world (with the difference that they are now spiritual, and that the dignities and wealth are spiritual in the spiritual kingdom and celestial in the celestial kingdom), it follows that they who have greater love and wisdom than others have greater dignities and wealth; and they are those to whom

5 dignities and wealth had been blessings in the world. From this may be seen the nature of spiritual dignities and wealth: that they belong to the condition and not to the person. Persons who are in dignity there, are indeed in magnificence and glory like that of kings on earth; yet they do not regard the dignity itself as anything, but the uses, in the administration and discharge of which they are engaged. They indeed receive the honours belonging to their dignity; but they do not attribute them to themselves, but to the uses; and because all uses are from the Lord, they attribute them to the Lord, from whom they are derived. Such, therefore, are spiritual dignities and wealth,

6 which are eternal. But the case is different with those to whom dignities and wealth in the world were curses. These, since they attributed them to themselves and not to the uses, and because they did not desire that uses should govern them, but that they should control uses, regarding them as uses only so far as they were serviceable to their honour and glory, they are therefore in hell, and are vile slaves there, despised and miserable. Wherefore, because these dignities and wealth perish, they are called temporary and transitory. Of these two classes the Lord thus teaches: Lay not up for yourselves treasures upon earth, where rust and moth doth corrupt, and where thieves dig through and steal; but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not dig through nor steal; for where your treasure is, there will your heart be also (Matt. vi. 19–21).

7 Third: *The dignities and wealth which are curses, relatively to those which are blessings, are as nothing to every thing; or as that which in itself is not, to that which in itself is.* Everything which perishes, and does not become anything, inwardly in itself is not anything; outwardly, indeed, it is something, yea, it seems to be much, and to some it seems to be everything while it

lasts; but inwardly in itself it is not. It is like a surface, with nothing within it; and like an actor in royal robes, when the play is over. But that which remains for ever is in itself something perpetually, thus everything; and it also Is, because it does not cease to be.

218. III. *Temporary and eternal things are separated by man, but they are conjoined by the Lord.* That it is so is because all things pertaining to man are temporary, and from them man may be called temporary; and all things pertaining to the Lord are eternal, and from these the Lord is called eternal. Temporary things, too, are those which have an end and perish; but eternal things are those which have no end and do not perish. Any one can see that the two cannot be conjoined unless by the Lord's infinite wisdom; and thus that they can be conjoined by the Lord, and not by man. But that it may be known that the two are separated by man, and are conjoined by the Lord, it shall be demonstrated in this order: 1. What temporary things are, and what eternal things. 2. Man is in himself temporary, and the Lord is in Himself eternal; and therefore from man nothing can proceed but what is temporary, and from the Lord only what is eternal. 3. Temporary things separate eternal things from themselves, and eternal things conjoin temporary things to themselves. 4. The Lord conjoins man with Himself by means of appearances: 5. Also by means of correspondences.

219. But these points must be illustrated and confirmed one by one. First: *What temporary things are, and what eternal things.* Temporary things are all those which are proper to nature, and which consequently are proper to man. The things proper to nature are especially spaces and times, both of them having limit and termination; the things thence proper to man, are those which belong to his own will and understanding, and consequently to his affection and thought, and especially to his prudence; it is known that these are finite and limited. But eternal things are all which are proper to the Lord, and which from Him are as it were proper to man. Things proper to the Lord are all infinite and eternal, thus without time, consequently without limit and without end. Things which thence are as it were proper to man, are likewise infinite and eternal; yet no part of them is man's, but they are of the Lord alone in man. Second: *Man is in himself temporary, and the Lord is in Himself eternal; and therefore from man nothing can proceed but what is temporary, and from the Lord nothing but what is eternal.* It was stated above that man in himself is temporary, and the Lord in Himself eternal. As nothing can proceed from any one but that which is in him, it follows that from man can proceed

nothing but what is temporary, and from the Lord nothing but what is eternal. For the infinite cannot proceed from the finite; [to say] that it can, is a contradiction. But still the infinite can proceed from the finite, yet not from the finite but from the infinite through it. On the other hand, the finite cannot proceed from the infinite; [to say] that it can, is also a contradiction; yet the finite can be produced by the infinite; but this is not to proceed but to be created. On this subject see ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM, from beginning to end. Wherefore, if from the Lord there proceeds what is finite, as is the case in many things in man, it does not proceed from the Lord but from the man; and it can be said to be from the Lord through the man, because it appears

3 so. This may be illustrated by these words of the Lord: "But let your discourse be, Yea, yea; Nay, nay; for whatsoever is beyond these is from evil" (Matt. v. 37). Such is the discourse of all in the third heaven: for they never reason about Divine things, whether this is so or is not so; but from the Lord they see in themselves that it is so, or not so. Wherefore, reasoning concerning Divine things, whether they are so or not, comes from the reasoner's not seeing them from the Lord, but desiring to see from himself; and what man sees from himself is evil. But the Lord continually wills not only that a man should think and speak of Divine things, but also should reason about them, to the end that he may see a thing to be so or not so; and this thought, discourse, or reasoning, provided the end is to see the truth, may be said to be from the Lord with the man: but it is from the man until he sees the truth and acknowledges it. Meanwhile it is only from the Lord that he is able to think, speak, and reason; for he has this power from the two faculties called liberty and rationality, and man has these faculties from

4 the Lord alone. Third: *Temporary things separate eternal things from themselves, and eternal things conjoin temporary things to themselves.* That temporary things separate eternal things from themselves, means that man, who is temporary from the temporary things in himself, does so; and that eternal things conjoin temporal things to themselves, means that the Lord, Who is eternal from the eternal things in Himself, as was said above [n. 218], does so. In the foregoing pages it is shown that there is a conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord; but that the reciprocal conjunction of man with the Lord is not from man, but from the Lord; also that man's will goes against the Lord's will; or, what is the same thing, man's own prudence [opposes] the Lord's Divine Providence. From these it follows, that man from his own temporary things separates from himself the Lord's eternal things, but that the Lord conjoins His eternal things with man's temporary things, that is, Himself with man

and man with Himself. As these points have been fully treated of in what has gone before, further confirmation is not needed. Fourth: *The Lord conjoins man with Himself by means of appearances.* For the appearance is that man from himself loves the neighbour, does good, and speaks truth. Unless these appeared to man as if from himself, he would not love the neighbour, do good and speak truth, in that case he would not be conjoined with the Lord. But as love, good, and truth are from the Lord, it is manifest that the Lord conjoins man with Himself by means of appearances. But of this appearance, and of the Lord's conjunction with man, and of man's reciprocal conjunction with the Lord by it, enough has been given above. Fifth: *The Lord conjoins man with Himself by means of correspondences.* This is done with the Word as the medium, the literal sense of which consists of mere correspondences. That by this sense there is a conjunction of the Lord with man, and a reciprocal conjunction of man with the Lord, is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, from beginning to end.

220. IV. *The conjunction of temporary and eternal things in man is the Lord's Divine Providence.* But as these things cannot fall into the first perception of the understanding unless they are first reduced to order, and unfolded and demonstrated according to it, therefore this shall be the series: 1. It is from the Divine Providence that man by death puts off natural and temporary things, and puts on spiritual and eternal things. 2. The Lord by His Divine Providence conjoins Himself with natural things by spiritual things, and with temporary things by eternal things, according to uses. 3. The Lord conjoins Himself with uses by correspondences, and thus by appearances according to the confirmations by man. 4. Such conjunction of temporary and eternal things is the Divine Providence. But these things will be set in a clearer light by explanations. First: *It is from the Divine Providence that man by death puts off natural and temporary things, and puts on spiritual and eternal things.* Natural and temporary things are the outermosts and ultimates, into which man first enters, which he does at birth, in order that he may be able afterwards to be introduced into interior and higher things; for outermosts and ultimates are continents, and these are in the natural world. Hence it is that no angel or spirit was created immediately; but that they all of them were born as men first, and so introduced. Hence they have the outermosts and ultimates which in themselves are fixed and established, within which and by which interior things can be held together in connexion. But man first puts on the grosser things of nature; his body is from them; but by death he puts these off, and retains the purer things of nature

which are nearest to spiritual things; and these then are his continents. Furthermore, all interior or higher things are together in the outermosts or ultimates, as has already been shown in the proper places; wherefore all the Lord's working is from firsts and lasts together, thus in fulness. But because the outermosts and ultimates of nature cannot receive the spiritual and eternal things, for which the human mind is formed, as they are in themselves, and yet man was born to become spiritual and live for ever, therefore man puts them off, and retains only the interior natural things, which are adapted to and accord with the spiritual and celestial things, and serve them as continents: this is effected by the rejection of temporary
4 and natural ultimates, which is the death of the body. Second: *The Lord by His Divine Providence conjoins Himself with natural things by spiritual things, and with temporary things by eternal things, according to uses.* Natural and temporary things are not only those which are proper to nature, but also those which are proper to men in the natural world. Man puts off both by death, and puts on spiritual and eternal things corresponding to them. That he puts these on according to uses, has been shown abundantly in the foregoing pages. The natural things which are proper to nature, have relation in general to times and spaces, and specially to the things that are seen on the earth. Man leaves these by death, and in place of them he receives spiritual things, which are similar as to the external face or appearance, but not as to the internal face and very essence: of
5 which also it has been treated above. The temporary things which are proper to men in the natural world, in general have relation to dignities and wealth, and specially to the necessities of every man, which are food, clothing, and habitation. These also are put off by death and left behind: and there are put on and received things that as to the external face or appearance are similar, but not as to the internal face and as to essence. These all have their internal face and their essence from the uses of the temporary things in the world. Uses are the goods which are called goods of charity. From these things it may be evident that the Lord by His Divine Providence conjoins spiritual and eternal things with natural and temporary things
6 according to uses. Third: *The Lord conjoins Himself with uses by correspondences, and thus by appearances according to the confirmations of them by man.* But as these things cannot but seem obscure to those who have not yet gained a clear notion of what correspondence is and what appearance is, they must therefore be illustrated by example, and thus explained. All things of the Word are mere correspondences of spiritual and celestial things; and because they are correspondences they are also appearances; that is, all things of the Word are Divine Goods of the Divine Love and Divine Truths of the Divine Wisdom, which are in

themselves naked, but in the sense of the letter of the Word are clothed. They therefore appear like a man in a garment which corresponds to the state of his love and wisdom. From which it is manifest that if a man confirms appearances, it is like proving that garments are men; thus appearances become fallacies. It is otherwise, if man seeks out truths and sees them in the appearances. Now, since all uses, or the truths and goods of 7 charity which man does to the neighbour, may be done either according to the appearances or according to the very truths in the Word, therefore, if he does them according to appearances confirmed in him, he is in fallacies; but if he does them according to truths, he does them as he ought. From these things it may be evident what is meant by the Lord's conjoining Himself with uses by correspondences, and thus by appearances according to the confirmations of them by man. Fourth: *Such conjunction 8 of temporary and eternal things is the Divine Providence.* To place this before the understanding in some light, it may be illustrated by two examples: by one which concerns dignities and honours, and by another which concerns riches and wealth. Both are natural and temporary in the external form; but in the internal form they are spiritual and eternal. Dignities with their honours are natural and temporary when man regards himself personally in them, and not the commonwealth and uses; for man then cannot but interiorly think within himself that the commonwealth is for him, and not he for the commonwealth. He is like a king who thinks that the kingdom and all the people in it exist for him, and not that he lives for the sake of the kingdom and its people. But these same dignities with 9 their honours are spiritual and eternal when man regards himself personally as being for the commonwealth and for uses, and not these as existing for him. If man does this, then he is in the truth and the essence of his dignity and honour; but if he does the former, he is then in the correspondence and the appearance; and if he confirms these in himself, he is in fallacies, and is in conjunction with the Lord only as those are who are in falsities and in evils from them; for fallacies are the falsities with which evils conjoin themselves. They have indeed promoted uses and goods, but from themselves and not from the Lord; therefore they have put themselves in the Lord's place. It is the same with riches and power, which also are either natural and temporary, or spiritual and eternal. Riches and 10 power are natural and temporary with those who regard them only, and themselves in them, finding in these two all their pleasure and delight; but the same things are spiritual and eternal with those who regard good uses in them, and find interior pleasure and delight in them. With these even the outward pleasure and delight become spiritual, and the temporary becomes eternal. Therefore after death they are in heaven,

and there they live in palaces in which the forms of the things for use are resplendent with gold and precious stones; these, however, they regard only as externals, resplendent and translucent from the internals which are the uses, from which they have real pleasure and delight, which in themselves are the favourable conditions and happiness of heaven. An opposite lot is for those who have regarded riches and power solely for their own sake and for themselves, thus for the sake of externals and not at the same time of internals; thus according to appearances and not according to their essences. When they put these off, which they do at death, they put on the internals belonging to them; which, not being spiritual, cannot but be infernal; for either the one or the other is in them; both cannot be together.

¹¹ Therefore for riches they have poverty, and for possessions, misery. By uses are meant not only the necessities of life, which have relation to food, clothing, and habitation, for a man and those dependent on him; but the good of one's country, the good of society, and the good of the fellow-citizen is also meant. Such a good is commerce when it is the final love, and money is a mediate subservient love, provided the merchant shuns and holds in aversion frauds and evil arts as sins. It is otherwise when money is the final love, and commerce the mediate subservient love; for this is avarice, which is the root of evils; concerning which see Luke xii. 15; and the parable concerning it, verses 16-21.

MAN IS NOT ADMITTED INTERIORLY INTO THE TRUTHS OF FAITH AND INTO THE GOODS OF CHARITY, EXCEPT SO FAR AS HE CAN BE KEPT IN THEM EVEN TO THE END OF LIFE.

221. It is known in the Christian world that the Lord wills the salvation of all, and also that He is almighty; therefore many conclude from this that He is able to save every one, and that He saves those who implore His mercy; especially those who implore it according to the formula of the received faith—that God the Father will be merciful for the sake of the Son; especially if at the same time they pray that they may receive that faith. But that it is wholly otherwise, will be seen in the last article of this treatise, where it will be explained that the Lord cannot act contrary to the laws of His Divine Providence, because to act against them would be to act against His own Divine Love and Wisdom, thus against Himself; and where it will be seen that such immediate mercy is not possible, because the salvation of man is effected by means, and no other is able to lead man according to these than He who wills the salvation of all, and is at the same time omnipotent, thus, the Lord. The means by which man is led by the Lord are what are called the laws of the Divine Providence; among which is also this, that man is not admitted interiorly into the truths of wisdom and into the goods of love except so far as he can be kept in them even to the end of life. But that this may be manifest to the reason, it shall be explained in the following order: I. A man can be admitted into the wisdom of spiritual things, and also into the love of them, and yet not be reformed. II. If a man afterwards recedes from them, and goes away into what is contrary, he profanes holy things. III. There are many other kinds of profanation, but this kind is the worst of all. IV. Therefore the Lord does not admit a man interiorly into the truths of wisdom and at the same time into the goods of love, except so far as he can be kept in them even to the end of life.

222. I. *A man can be admitted into the wisdom of spiritual things, and also into the love of them, and yet not be reformed.* The reason is because man has rationality and liberty; by rationality he can be elevated into wisdom almost angelic; and by liberty into love not unlike angelic love. But still, as the

love is, such is the wisdom ; if the love is celestial and spiritual, the wisdom also becomes celestial and spiritual ; but if the love is diabolical and infernal, the wisdom also is diabolical and infernal. The latter indeed in external form, and thus before others, may appear as if celestial and spiritual ; but in the internal form, which is its very essence, it is diabolical and infernal, not outside of the man, but within him. That it is such does not appear to men, because they are natural, and they see and hear naturally, and the external form is natural. But to the angels it does appear to be such, because they are spiritual, and they see and hear² spiritually : and the internal form is spiritual. From this it is manifest that a man can be admitted into the wisdom of spiritual things, and also into a love of them, and yet not be reformed ; but he is then admitted only into the natural love of them, and not also into the spiritual love of them. This is because a man can let himself into the natural love ; but the Lord alone can admit him into the spiritual love ; and they who are admitted into this are reformed, but they who are let into the natural love alone are not reformed. For the latter are for the most part hypocrites, and very many of them are of the order of Jesuits, and do not interiorly believe in anything Divine, but play with Divine things outwardly, like soothsayers.

223. By much experience in the spiritual world it has been made known to me, that man possesses in himself the faculty of understanding the arcana of wisdom like the angels themselves. For I have seen fiery devils who, when they heard arcana of wisdom, not only understood them but also spoke them from their own rationality ; but as soon as they returned to their diabolical love, they did not understand them, but instead of them, contrary things which were insanities, and this they then called wisdom. I have even been permitted to hear that, when in a state of wisdom, they laughed at their own insanity ; and when² in a state of insanity, they laughed at wisdom. A man who has been such in the world, after death when he becomes a spirit is generally let into alternate states of wisdom and insanity, that he may see the one from the other. But although from wisdom they see that they are insane, still when the choice is given them, as it is to every one, they let themselves into the state of insanity and love it, and then they hold the state of wisdom in hatred. The reason is that their internal has been diabolical, and their external as it were Divine. These are they who are meant by the devils who make themselves angels of light : also by him who, in the house of the wedding, was not clothed in a wedding garment, and was cast into outer darkness (Matt. xxii. 11-13).

224. Who cannot see that it is the internal from which the external exists, and consequently that the external has its

essence from the internal? And who does not know from experience that the external can appear otherwise than in accordance with its essence from the internal? For manifestly there is such an appearance with hypocrites, flatterers, and pretenders. And that a man can externally personate characters not his own, is manifest from players and mimics; for they know how to represent kings, emperors, yea, angels, in tone, language, face, and gesture, as if they were such; when yet they are but actors. This also has been stated, because a man can in a similar manner act the sycophant as well in civil and moral as in spiritual matters; and it is also known that many do so. When, therefore, the internal in its essence is infernal, and the external in its form appears spiritual, and yet the external draws its essence from the internal, as has been said, it is a question where that essence is concealed in the external. It does not appear in gesture, tone, language or countenance; but yet it lies interiorly hidden in all four of them. That it is interiorly hidden in them is clearly manifest from the same in the spiritual world; for when a man comes from the natural world into the spiritual world, which he does at death, he then relinquishes his externals with the body, and retains his internals which he had stored up in his spirit: and then, if his internal was infernal, he appears like a devil, such as he also was as to his spirit while he lived in the world. Who does not acknowledge that every man relinquishes externals with the body, and enters into internals when he becomes a spirit? To this I will also add, that in the spiritual world there is a communication of the affections and the thoughts thence; and it is owing to this, that no one there can speak otherwise than as he thinks; also, that every one there changes the face, and becomes like his own affection: so that his character is apparent from his countenance. Hypocrites are sometimes permitted to speak otherwise than as they think; but the sound of their speech is heard as wholly out of harmony with their interior thoughts; and by the discordance they are distinguished from others. Hence it may be evident that the internal is interiorly hidden in the tone, language, face, and gesture of the external: and that this is not perceived by men in the natural world, but manifestly by angels in the spiritual world.

225. From these considerations it is now manifest that man, so long as he lives in the natural world, can be admitted into the wisdom of spiritual things, and also into the love of them; and that this may take place, and does take place, as much with those who are merely natural, as with those who are spiritual; but with the difference, that the latter are thereby reformed, but the former by the same means are not reformed. With the merely natural, there may also be the appearance that they love

wisdom ; but they do not love it otherwise than as an adulterer loves a noble woman as if she were a prostitute, talking courteously to her, giving her beautiful garments, but of whom nevertheless he thinks to himself at home, She is only a vile harlot, whom I will make believe that I love her because she favours my lust ; but if she should not favour it, I would cast her off. His internal man is this adulterer ; and his external is this woman.

226. II. *If a man afterwards recedes from them, and goes away into what is contrary, he profanes holy things.* There are many other kinds of profanation of what is holy, which are treated of in the following article ; but this kind is the most grievous of all ; for profaners of this kind after death become no longer men : they indeed live, but continually in fantastic deliriums ; they seem to themselves to be flying on high, and while they remain there they sport with fantasies which they consider as real things ; and because they are no longer men, they are not called he and she, but it. Yea, when presented to view in the light of heaven, they appear like skeletons, some like skeletons of the colour of bone, some as fiery skeletons, and others as scorched skeletons. It is not known in the world that the profane of this kind become such after death ; and it is unknown because the cause is not known. The cause itself is that when a man first acknowledges Divine things and believes in them, and afterwards recedes and denies them, he then mixes together holy things with profane ; and when these have been mixed together they cannot be separated otherwise than by total destruction. But that these things may be perceived more clearly, they must be unfolded in their order, as follows : 1. Whatever man thinks, speaks, and does from the will, whether good or evil, is appropriated to him, and remains. 2. But the Lord by His Divine Providence, continually foresees and disposes that evil may be by itself, and good by itself, and thus that they may be separated. 3. But this cannot be done if man first acknowledges truths of faith and lives according to them, and afterwards recedes and denies them. 4. He then mixes together good and evil to that extent that they cannot be separated. 5. And as the good and the evil in every human being should be separated, and in such a one cannot be separated, he is therefore destroyed as to all that is truly human.

227. These are the causes why such an enormity exists ; but as they are in obscurity, owing to ignorance of them, they must be so explained as to be manifest to the understanding. First : *Whatever man thinks, speaks, and does from the will, whether good or evil, is appropriated to him, and remains.* This was shown above (n. 78–81). For man has an external or natural memory,

and an internal or spiritual memory. In this latter memory are inscribed all things in general and particular which from the will he had thought, spoken, and done in the world; and so completely all things in general and particular, that not one is wanting. This memory is the book of his life, which is opened after death, and according to which he is judged. Many other things are adduced respecting this memory, from actual experience, in the work concerning HEAVEN AND HELL (n. 461–465). Second:² *But the Lord by His Divine Providence continually foresees and disposes that evil may be by itself, and good by itself, and thus that they may be separated.* Every man is both in evil and in good; for he is in evil from himself, and in good from the Lord; and man cannot live unless he is in both; for if he were in self alone, and thus in evil alone, he would have nothing of life; neither if he were in the Lord alone, and thus in good alone, would he have anything of life; for in *this latter condition of life*, he would be like one suffocated, continually gasping for breath, or like one in the agony of death; and in the *former condition of life* he would become extinct, for evil without any good is in itself dead. Wherefore every man is in both; but the difference is that the one is interiorly in the Lord and exteriorly as it were in himself; and the other is interiorly in himself, but exteriorly as it were in the Lord; and the latter is in evil, and the former is in good; nevertheless each is in both. That the evil man, too, is in both, is because he is in the good of civil and moral life, and also outwardly in some good of spiritual life; besides, he is kept by the Lord in rationality and liberty, in order that he may be able to be in good; this is the good by which every one, even a bad man, is led by the Lord. From these considerations it may be seen that the Lord separates evil and good, so that one may be interior and the other exterior, and thus He provides that they shall not be mixed together. Third: *But this cannot be done if a man first acknowledges truths*³ *of faith and lives according to them, and afterwards recedes and denies them.* This is manifest from what has now been stated: from the first, that all things which man thinks, says, and does from the will, are appropriated to him and remain; and from the second, that the Lord by His Divine Providence continually foresees and disposes that good may be by itself, and evil by itself, and that they can be separated. Moreover, they are separated by the Lord after death; with those who are interiorly evil and outwardly good, good is taken away, and thus they are left to their evil; the reverse takes place with those who are interiorly good, and who outwardly like other men have laboured to gain property, sought for dignities, found delight in various worldly things, and favoured some concupiscences. With these, however, good and evil are not mixed together, but are separate like the internal and external; thus in the external form they

have been in many things like the evil, but not in the internal. The reverse is the case with the wicked who in the external form have appeared like the good in piety, worship, words, and deeds, and yet in the internal form have been evil; with them, also, evil is separated from good. But with those who first acknowledged truths of faith, and lived according to them, and afterwards have gone away into what is contrary and have rejected them, and especially if they have denied them, goods and evils are no longer separate but mixed together: for such a man has appropriated good to himself, and he has also appropriated evil to himself, and thus he has conjoined and com-
 4 mixed them. Fourth: *He then mixes together good and evil to that extent so that they cannot be separated.* This follows from what has just been stated: and if evil cannot be separated from good, and good from evil, it is not possible to be in heaven or in hell. Every human being must be either in the one or the other; he cannot be in both: for so he would be now in heaven, now in hell; and while in heaven he would act in favour of hell, and while in hell he would act in favour of heaven; thus he would destroy the life of all around him, heavenly life among the angels, and infernal life among the devils; and in this way the life of every one would perish; for every one must have his own life; no one lives in another's life, still less in the opposite life. Hence it is that in every man after death, when he becomes a spirit or a spiritual man, the Lord separates the good from the evil, and the evil from the good; good from evil, in those who are interiorly in evil: and evil from good in those who are interiorly in good; which is according to His words: *For whosoever hath, to him shall be given, that he may have abundance; and from him who hath [not] shall be taken away even that which he hath* (Matt. xiii. 12; xxv. 29; Mark iv. 25; Luke
 5 viii. 18; xix. 26). Fifth: *As the good and the evil in every human being should be separated, and in such a one cannot be separated, he is therefore destroyed as to all that is truly human.* What is truly human every one has from rationality, in the ability to see and to know, if he will, what is true and what is good; and also in being able, from liberty, to will, think, speak, and do it; as before shown. But this liberty with its rationality has been destroyed in those who have mixed together good and evil in themselves; for they cannot from good see evil, nor from evil know good, for they make a one; therefore they have no longer rationality in capacity, or potentiality, nor therefore any liberty. For this reason they are like mere fantastic hallucinations, as was said above; and they appear no more as men, but as bones with some skin drawn over them; and therefore when they are mentioned they are not called he or she, but it. Such is the lot of those who in this way mix together holy things with profane. But there are many other kinds of profa-

nation, which yet are not such as this; of which in the next article.

228. No man thus profanes holy things who has no knowledge of them; for one who does not know them cannot acknowledge them and afterward deny them. Therefore they who are outside of the Christian world, and do not know anything of the Lord, and of redemption and salvation by Him, do not profane this holy thing when they do not receive it, or even when they speak against it. Nor do the Jews themselves profane this, because from infancy they are unwilling to receive and acknowledge it. It would be otherwise if they were to receive and acknowledge it, and afterwards deny it, which, however, is rarely done; many of them, however, acknowledge it exteriorly and deny it interiorly, and are like hypocrites. But those profane holy things by mixing them together with profane things, who first receive and acknowledge, and afterwards go away and deny. It goes for nothing that in infancy² and childhood they receive and acknowledge them, this being done by all Christians; because they do not then receive and acknowledge the things belonging to faith and charity from any rationality and liberty, that is, in understanding from the will, but only from the memory and from confidence in the teacher; and if they live according to them, it is from blind obedience. But when a man comes into the use of his rationality and liberty, which he does gradually, as he grows up into youth and manhood, if he then acknowledges truths and lives according to them, and afterwards denies them, he commixes holy things with profane, and from a man he becomes such a monster; as was said above. But if a man is in evil from the time when he becomes possessed of his own rationality and liberty, that is, becomes his own master, even into early manhood, and afterwards acknowledges the truths of faith and lives according to them, provided he then remains in them until the end of life, he does not commix them; for the Lord then separates the evils of the former life from the goods of the later life. It is so done with all who repent. But of these things, more in what follows.

229. III. *There are many other kinds of profanation of what is holy, but this kind is the worst of all.* In a most general sense, by profanation is meant all impiety; so by profaners are meant all the impious, who in heart deny God, the holiness of the Word, and consequently the spiritual things of the church, which are holiness itself, and concerning which they also speak impiously. But we are not now treating of them, but of those who profess to believe in God, maintain the sanctity of the Word, and acknowledge the spiritual things of the church; the

greater number, however, only with the mouth. The reason why these commit profanation, is because what is holy from the Word is in them and with them, and they profane this which is in them and which makes some part of their understanding and will; while in the impious, who deny the Divine and Divine things, there is nothing holy which they can profane. They are indeed profaners, but still not the profane.

230. The profanation of what is holy is meant in the Second Commandment of the Decalogue by, *Thou shalt not profane the Name of thy God*; and that profanation should not be committed, is meant in the Lord's Prayer by, *Hallowed be Thy Name*. Hardly any one in the Christian world knows what is meant by God's Name. The reason is that it is not known that in the spiritual world there are not names as in the natural world, but that every one is named according to the quality of his love and wisdom; for as soon as any one comes into society or community with others, he is immediately named according to his quality there. The naming is done by spiritual language, which is such that it can give a name to everything, because there each letter in the alphabet signifies one thing, and several letters joined into one word, which make a person's name, involve the entire state of the thing. This is one of the wonders of the spiritual world. From these considerations it is manifest, that in the Word God's Name signifies God with all the Divine that is in Him and that proceeds from Him; and as the Word is the proceeding Divine, it is the Name of God; and as all the Divine things which are called the spiritual things of the church, are from the Word, they too are God's Name. From these considerations may be seen what is meant in the Second Commandment of the Decalogue by, *Thou shalt not profane the Name of God*; and in the Lord's Prayer by, *Hallowed be Thy Name*. The Name of God and of the Lord has a similar signification in many places in the Word of both Testaments, as in Matt. vii. 22; x. 22; xviii. 5, 20; xix. 29; xxi. 9; xxiv. 9; John i. 12; ii. 23; iii. 18; xii. 13, 28; xiv. 13, 14; xvi. 23, 24, 26; xvii. 6; xx. 31; besides other places; and very many in the Old Testament. He who knows this signification of name, may know what is signified by these words of the Lord: *Whoever receiveth a prophet in the name of a prophet, shall receive a prophet's reward; and whoever receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward; and whosoever shall give to drink unto one of these little ones a draught of cold water only in the name of a disciple shall in no wise lose his reward* (Matt. x. 41, 42). He who by the name of a prophet, a righteous man, and a disciple, here understands only a prophet, a righteous man, and a disciple, knows no other sense here than that of the letter only; nor does he know what the

reward of a prophet is, or the reward of a righteous man, or the reward for a draught of cold water given to a disciple: when yet by the name and the reward of a prophet, is meant the state and the happiness of those who are in Divine truths; by the name and reward of a righteous man is meant the state and the happiness of those who are in Divine goods; and by a disciple is meant the state of those who are in some of the spiritual things of the church; the draught of cold water means something of truth. That the quality of the state of love and wisdom, or of good⁴ and truth, is signified by name, is also evident from these words of the Lord: *He that entereth in through the Door, is the shepherd of the sheep; to him the porter openeth, and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out* (John x. 2, 3). To call the sheep by name, is to teach and to lead every one who is in the good of charity, according to the state of his love and wisdom: by the Door is meant the Lord, as is evident from the ninth verse; *I am the Door; through Me if any one enter in, he shall be saved*. From which it is manifest that the Lord Himself must be approached, in order that any one may be saved: and he who approaches Him is a shepherd of the sheep; and he who does not approach Him is a thief and a robber, as is said in the first verse of the same chapter.

231. Since by the profanation of what is holy is meant profanation by those who from the Word have a knowledge of the truths of faith and the goods of charity, and who also in some measure acknowledge them, and not by those who do not know them, nor by those who from impiety altogether reject them, therefore what now follows is said of the former, not of the latter. Their profanation is of several kinds, some lighter and some more grievous; but they may be referred to these seven: THE FIRST KIND OF PROFANATION is committed by those who make jests from the Word, and about it, or from the Divine things of the church, and about them. This is done by some from a vicious habit, by taking names or expressions from the Word and introducing them in remarks that are ill-becoming, and sometimes filthy; this cannot but be joined with some contempt for the Word; when yet the Word in all things general and particular is Divine and holy; for every expression therein conceals in its bosom something Divine, by which it has communication with heaven. But this kind of profanation is lighter or more grievous according to the acknowledgment of the holiness of the Word, and the indecency of the discourse into which it is introduced by those who make a jest of it. A SECOND KIND OF² PROFANATION is committed by those who understand and acknowledge Divine Truths, and yet live contrary to them. But they who only understand profane more lightly, and they who also acknowledge more grievously; for the understanding only

teaches, scarcely otherwise than as a preacher teaches, and does not from itself conjoin itself with the will; but acknowledgment conjoins itself, for nothing can be acknowledged except with the consent of the will. But still the conjunction is various, and when the life is contrary to the truths which are acknowledged, the profanation is according to the conjunction. Thus if one acknowledges that revenges and hatreds, adulteries and whoredoms, frauds and deceits, blasphemies and lies, are sins against God, and yet commits them, he is in this more grievous kind of profanation; for the Lord says: "The servant who knoweth his Lord's will, and doeth not His will, shall be beaten with many stripes" (Luke xii. 47). And in another place: "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth" (John ix. 41). But it is one thing to acknowledge appearances of truth, and another to acknowledge genuine truths; they who acknowledge genuine truths, and yet do not live according to them, appear in the spiritual world without the light and heat of life in the tone of

3 their voice and speech, as if they were mere inert things. A THIRD KIND OF PROFANATION *is committed by those who apply the sense of the letter of the Word to the confirmation of evil loves and false principles.* This is because the confirmation of falsity is a denial of the truth, and the confirmation of evil is a rejection of good; and the Word in its bosom is nothing but Divine Truth and Divine Good; and this in the ultimate sense, which is the sense of the letter, does not appear in genuine truths, except where it teaches the Lord and the very way of salvation, but in truths clothed, which are called appearances of truth; wherefore, that sense can be wrested to confirm many kinds of heresies. But he who confirms evil loves, does violence to Divine Goods; and he who confirms false principles does violence to Divine Truths. This latter violence is called the falsification of truth; the former, the adulteration of good; both are meant in the Word by bloods. For a spiritual Holiness, which is also called the Spirit of Truth proceeding from the Lord, is within each single particular of the sense of the letter of the Word. This Holiness is hurt when the Word is falsified and

4 adulterated. That this is profanation, is manifest. A FOURTH KIND OF PROFANATION *is committed by those who with the mouth speak pious and holy things, and also simulate the affections of the love of them in tone and in gesture, and yet in heart do not believe and love them.* Most of these are hypocrites and Pharisees, from whom after death all truth and good are taken away, and then they are sent into outer darkness. Those who from profanation of this kind have confirmed themselves against the Divine and against the Word, and consequently against the spiritual things of the Word also, sit in that darkness dumb, unable to speak, wishing to babble pious and holy things, as in the world, but

unable to do so; for in the spiritual world every one is compelled to speak as he thinks; but a hypocrite wishes to speak otherwise than as he thinks; hence comes an opposition in the mouth, owing to which they can only mutter. But hypocrisies are lighter and more grievous according to confirmations against God, and reasonings in favour of Him outwardly. A FIFTH KIND OF PROFANATION *is committed by those who attribute to themselves what is Divine.* These are meant by Lucifer, in the fourteenth chapter of Isaiah. By Lucifer there is meant Babel, as is evident from the fourth and twenty-second verses of the same chapter, where also their lot is described. The same, too, are meant and described, in the seventeenth chapter of the Apocalypse, by the whore sitting on the scarlet beast. Babel and Chaldea are mentioned in many places in the Word; and by Babel is there meant the profanation of good, and by Chaldea the profanation of truth; both of them with those who attribute to themselves what is Divine. A SIXTH KIND OF PROFANATION *is committed by those who acknowledge the Word, and yet deny the Divinity of the Lord.* These in the world are called Socinians, and some of them Arians. The lot of both is, that they call on the Father and not on the Lord, and continually pray to the Father, some even for the sake of the Son, to be admitted into heaven, but in vain, even till they become without hope of salvation; and then they are let down into hell among those who deny God. These are meant by those who blaspheme the Holy Spirit, for whom there will be no remission in this world nor in the world to come (Matt. xii. 32). The reason is because God is one in Person and in Essence, in whom is a Trinity, and this God is the Lord; and as the Lord is also Heaven, and as consequently those who are in heaven are in the Lord, therefore those who deny the Divinity of the Lord cannot be admitted into heaven and be in the Lord. That the Lord is Heaven, and that consequently those who are in heaven are in the Lord, was shown above. A SEVENTH KIND OF PROFANATION *is committed by those who first acknowledge Divine truths, and live according to them, and afterwards recede and deny them.* This is the worst kind of profanation, because they mix together holy things with profane to such a degree that they cannot be separated; and yet, in order that they may be either in heaven or in hell, they must be separated; and because this cannot be done with them, all that is human, both intellectual and voluntary, is rooted out; and, as said before, they become no longer men. Nearly the same takes place with those who in heart acknowledge the Divine things of the Word and the church, and immerse them wholly in their proprium, which is the love of having dominion over all things; of which much has been said before; for after death, when they become spirits, they are wholly unwilling to be led by the Lord, but desire to be led by themselves; and when

their love is uncontrolled they desire not only to have dominion over heaven, but also over the Lord; and as they cannot do this, they deny the Lord, and become devils. It must be known that the life's love, which is also the reigning love, remains in every one after death, and cannot be taken
 8 away. The profane of this kind are meant by the lukewarm; of whom it is thus written in the Apocalypse: *I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot: but because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth* (iii. 15, 16). This kind of profanation is thus described by the Lord in Matthew: *When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, but findeth none: Then he saith, I will return into my house, from whence I came out; and when he has returned and found it empty, and swept and furnished for him, he goeth away and taketh to himself seven other spirits more wicked than himself; and they enter in and dwell there; and the last states of that man are worse than the first* (xii. 43-45). Man's conversion is there described by the unclean spirit's going out of him: and his turning again to former evils after goods and truths have been cast out, is described by the return of the unclean spirit with seven others worse than himself, into the house furnished for him; and the profanation of what is holy by a profane person, is described by the last states of that man becoming worse than the first. The same is meant by this in John: *Jesus said to him who had been healed at the pool of Bethesda,*
 9 *Sin no more, lest a worse thing come unto thee* (v. 14). That the Lord provides that man may not acknowledge truths interiorly, and afterwards recede and become profane, is meant by these words: *He hath blinded their eyes and hardened their heart; that they should not see with their eyes nor understand with their heart, and be converted, and I should heal them* (John xii. 40). Lest they should be converted and I should heal them, signifies lest they should acknowledge truths and afterwards recede, and thus become profane. For the same reason the Lord spoke in parables, as He Himself says (Matt. xiii. 13). That the Jews were forbidden to eat fat or blood (Lev. iii. 17; vii. 23, 25), signified that they should not profane what is holy; for fat signified Divine Good, and blood Divine Truth. That he who is once converted should remain in good and truth to the end of life, the Lord teaches in Matthew: *Jesus said, He that endureth to the end shall be saved* (x. 22; also in Mark xiii. 13).

232. IV. *Therefore the Lord does not admit a man interiorly into the truths of wisdom and at the same time into the goods of love, except so far as the man can be kept in them even to the end of life.* To demonstrate this we must proceed by distinct steps,

for two reasons; one, because it is of importance to human salvation; the other, because on the knowledge of this law depends the knowledge of the laws of permission, of which the next chapter will treat. It is of importance to human salvation; for, as was said above, one who first acknowledges the Divine things of the Word, and consequently of the church, and afterwards recedes from them, profanes holy things most grievously. Therefore, that this arcanum of the Divine Providence may be laid open, to the end that the rational man may see it in his own light, it must be unfolded in the following series:—1. Evil and good cannot be in man's interiors together, nor, therefore, the falsity of evil and the truth of good together. 2. Good and the truth of good cannot be introduced by the Lord into a man's interiors, except so far as evil and the falsity of evil there have been removed. 3. If good with its truth were introduced there sooner or more in proportion than as the evil with its falsity is removed, the man would recede from good and return to his evil. 4. When a man is in evil, many truths may be introduced into his understanding, and these may be stored up in the memory, and yet not be profaned. 5. But the Lord by His Divine Providence most especially provides that there shall not be reception thence by the will, sooner or more in proportion than the man as from himself removes the evil in the external man. 6. If they were received sooner and more in proportion, then the will would adulterate good and the understanding would falsify truth by commixing them with evils and with falsities. 7. Therefore the Lord does not admit a man interiorly into the truths of wisdom and into the goods of love, except so far as he can be kept in them even to the end of life.

233. In order, therefore, that this arcanum of the Divine Providence may be disclosed so that the rational man may see it in his own light, the points that have now been presented must be explained one by one. First: *Evil and good cannot exist together in a man's interiors, nor, therefore, the falsity of evil and the truth of good together.* By man's interiors is meant the internal of his thought, of which he knows nothing before he comes into the spiritual world and its light, which he does after death. In the natural world this can only be recognised from the delight of his love in the external of his thought, and from evils themselves when he examines them in himself; for, as was shown above, the internal of thought in man coheres with the external of thought in such a connexion that they cannot be separated. But concerning this, more may be seen above. It is said good and the truth of good, also evil and the falsity of evil: since good cannot be given without its truth, nor evil without its falsity; for they are bed-fellows, or married partners; for the life of good is from its truth, and the life of truth is from

2 its good; it is the same with evil and its falsity. That evil with its falsity and good with its truth cannot be in man's interiors together, may be seen by the rational man without explanation; for evil is opposite to good, and good to evil, and two opposites cannot be together. Moreover, there is in all evil an inherent hatred of good, and there is in all good an inherent love of protecting itself against evil and removing it from itself; whence it follows that one cannot be together with the other; and if they were together, there would arise first conflict and combat, and then destruction; as the Lord also teaches in these words: Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. Whosoever is not with Me is against Me; and whosoever gathereth not with Me, scattereth abroad (Matt. xii. 25-30). And in another place: No one can at the same time serve two masters; for either he will hate the one and love the other, [or else he will hold to the one and despise the other] (Matt. vi. 24). Two opposites cannot exist together in one substance or form without its being torn asunder and perishing. If one should approach and draw near to the other, they would certainly separate, like two enemies, one of whom would keep within his camp or within his fortifications, and the other would retire without. So it is with evils and goods in a hypocrite; he is in both, but the evil is within, and the good is without, and so the two are separate and not commixed. From this it is now manifest that evil with its falsity and good with its truth cannot be together.

3 Second: *Good and the truth of good cannot be introduced by the Lord into a man's interiors, except so far as evil and the falsity of evil there have been removed.* This is the necessary consequence of the foregoing; for when evil and good cannot be together, good cannot be introduced before evil has been removed. It is said, man's interiors, by which is meant the internal of thought; and in these of which it is now treated either the Lord or the devil must be; the Lord is there after reformation, and the devil is there before it; and in proportion therefore as man suffers himself to be reformed, the devil is cast out; but so far as he does not suffer himself to be reformed, the devil remains. Who cannot see that the Lord cannot enter as long as the devil is there; and he is there so long as man keeps the door closed, by which man is together with the Lord. That the Lord enters when that door is opened by man's means, He teaches in the Apocalypse: I stand at the door and knock: if any one hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me (iii. 20). The door is opened by man's removing evil, by shunning it and holding it in aversion as infernal and diabolical; for whether it is said evil or the devil, it is the same: and on the other hand, whether it is said Good or the Lord, it is the same: for the Lord is

within all good, and the devil is within all evil. From these considerations the truth of the statement is manifest. Third: *If good with its truth were introduced sooner or more in proportion than evil with its falsity is removed, the man would recede from good and return to his evil.* The reason is that evil would prevail, and that which prevails conquers; if not at the time, yet afterwards. While evil still prevails, good cannot be introduced into the inmost apartments, but only into the entrance-halls; since, as was said, evil and good cannot be together, and what is only in the entrance-halls is removed by the enemy that is in the apartments; thence comes a recession from good, and a return to evil, which is the worst kind of profanation. Moreover, the very delight of man's life is to love himself and the world above all things. This delight cannot be removed in a moment, but gradually; but so far as anything from this delight remains in man, so far evil is there the stronger. And this evil can be removed in no other way than by the love of self becoming the love of uses, or by the love of bearing rule being not for the sake of self but for the sake of uses; for thus uses constitute the head, and the love of self or of ruling first constitutes the body beneath the head, and afterwards the feet to walk with. Who does not see that good must constitute the head, and that when it does, the Lord is there? Good and use are one. Who does not see that if evil constitutes the head the devil is there? And as civil good and moral good, and in an external form spiritual good also, must be received, who does not see that this then constitutes the feet, and the soles of the feet, and is trodden upon? Since therefore the state of man's life is to be inverted, so that what is above may be below (and this inversion cannot be effected in a moment, for the greatest delight of life, which is from the love of self and the consequent love of dominion, can only be diminished and turned into the love of uses gradually), therefore good cannot be introduced by the Lord sooner or more in proportion than as this evil is removed; and if it were so done, man would recede from good, and return to his evil. Fourth: *When man is in evil, many truths may be introduced into his understanding, and these may be stored up in the memory, and yet not be profaned.* The reason is because the understanding does not flow-in into the will, but the will into the understanding; and as it does not flow-in into the will, many truths may be received by the understanding, and stored up in the memory, and yet not be commixed with the evil of the will, and so holy things will not be profaned. It is also incumbent upon every one to learn truths from the Word, or from preaching, to lay them up in the memory, and to think of them. For from the truths which are in the memory, and which come from it into the thought, the understanding must teach the will, that is, must teach the man, what to do. This

therefore is the principal means of reformation. While truths are only in the understanding, and from it in the memory, they⁸ are not within the man, but without him. Man's memory may be compared with the ruminatory stomach of certain animals, into which they first admit their food; which, while it is there, is not within their body, but without it; when, however, they draw the food out of this stomach and eat it, it becomes of their life, and the body is nourished. But in man's memory there are not material but spiritual foods, which are meant by truths, and which in themselves are knowledges: in the degree man selects these, by thinking or as it were by ruminating, his spiritual mind is nourished. The will's love is what desires and as it were has an appetite for them, and causes them to be consumed, and to be nourishing. If that love is evil, it desires and as it were has an appetite for unclean things; but if good, it desires and as it were has an appetite for clean things; and it separates, dismisses, and expels those things which do not⁹ suit it; which is done in various ways. Fifth: *But the Lord by His Divine Providence provides most especially that there shall not be reception thence by the will, sooner or more in proportion than the man as from himself removes the evil in the external man.* For that which is from the will comes into the man, and is appropriated to him and becomes of his life; and in the life itself, which man has from the will, there cannot be evil and good together, for in such case he would perish; but both may be in the understanding, and they are called there falsities of evil or truths of good, but yet not together; otherwise man would not be able to see evil from good, and to know good from evil; but they are there distinguished and separated, as a house into interiors and exteriors. When an evil man thinks and speaks good things, he then thinks and speaks exteriorly: but when evil things, then interiorly; wherefore, when he speaks good things, his speech comes as from the wall of the house; and it may be compared with fruit which is fair on the outside, but which is worm-eaten and rotten within; and also to a dragon's¹⁰ egg, with a beautiful shell. Sixth: *If they were received sooner and more in proportion, then the will would adulterate good and the understanding would falsify truth by commixing them with evils and the falsities thence.* When the will is in evil, it then adulterates good in the understanding; and good adulterated in the understanding is evil in the will, for it proves that evil is good, and that good is evil; evil does this with all good, which is opposite to itself. Evil also falsifies truth, because the truth of good is opposite to the falsity of evil; the will does this, too, in the understanding; and not the understanding from itself. Adulterations of good are described in the Word by adulteries; and falsifications of truth by whoredoms. These adulterations and falsifications are effected by reasonings from the natural man

which is in evil; and also by confirmations from the appearances of the sense of the letter of the Word. The love of self,¹¹ which is the head of all evils, surpasses other loves in its ingenuity in adulterating goods and falsifying truths; and it does this by an abuse of the rationality which every man, evil as well as good, has from the Lord. Yea, by confirmations it can make evil appear altogether like good, and falsity like truth. What can it not do when it can confirm by a thousand arguments that nature created itself, and that it then created men, beasts, and the things of the vegetable kingdom, of every kind? also that by influx from its inner self nature causes men to live, to think analytically, and to understand wisely? The love of self excels in its ingenuity in confirming whatever it will, because a certain brightness, of light variegated in different colours, constitutes its outer surface. This brightness is the glory of being wise, belonging to that love, and also of thus being eminent and ruling. But when¹² that love has confirmed such things, it then becomes so blind as not to see otherwise than that man is a beast, and that they think alike; yea, that if the beast could also speak, it would be a man in another form. If it should be induced from some persuasion to believe that something of man lives after death, it is then so blind as to believe that beasts also live after death; and that this something that lives after death is only a subtile exhalation of life, like a vapour, which constantly sinks back to its corpse; or that it is something vital without sight, hearing, or speech, thus blind, deaf, and dumb, fluttering about and thinking; besides other insane ideas, with which nature itself, which in itself is dead, inspires its fancy. The love of self does this, which viewed in itself is the love of the proprium; and man's proprium, as to its affections which are all natural, is not unlike the life of a beast; and as to its perceptions, because they are from these affections, is not unlike a night owl. Wherefore one who continually immerses the thoughts in his proprium, cannot be raised up out of natural into spiritual light, and see anything of God, of heaven, and of eternal life. Because this love is such, and yet excels in its ingenuity in confirming whatever it pleases, it can therefore with similar ingenuity adulterate the goods of the Word, and falsify its truths, when from some necessity it is held in the confession of them. Seventh: *Therefore the Lord does not admit a man interiorly into*¹³ *the truths of wisdom, and into the goods of love, except so far as he can be kept in them even to the end of life.* The Lord does this in order that man may not fall into that most grievous kind of profanation of what is holy, which has been treated of in this article. On account of this danger the Lord also permits evils of life, and many heresies of worship. Concerning their permission, something will be seen in the sections that follow.

THE LAWS OF PERMISSION ARE ALSO LAWS OF THE DIVINE PROVIDENCE.

234. THERE are no laws of permission by themselves or separate from the laws of the Divine Providence, but they are the same. Wherefore it is said that God permits a thing, by which it is not to be understood that He wills it, but that He cannot avert it on account of the end, which is salvation. Whatever is done for the sake of the end, which is salvation, is according to the laws of the Divine Providence. For, as was said before, the Divine Providence keeping this end continually in view, constantly proceeds diversely from man's will and contrary to it; wherefore, at every moment of its operation, or at every step of its progress, where it observes man to swerve from the end, it directs, bends, and disposes him according to its laws, by leading him away from evil and leading him to good. That this cannot be done without the permission of evil, will be seen in what follows. Moreover, nothing can be permitted without a cause, and the cause exists only in some law of the Divine Providence, which law teaches why it is permitted.

235. He who does not at all acknowledge the Divine Providence, in his heart does not acknowledge God, but instead of God he acknowledges nature, and instead of the Divine Providence, human prudence. It is not apparent that this is so; for a man can think in two different ways, and can speak in two different ways; he can think and speak in one way from his interior self, and in another from his exterior self: he is like a hinge that allows the door turn either way, one way when a person is coming in, and the other when he is going out; or like a sail by which a vessel can be turned in its course, as the master spreads it. They who have confirmed themselves in favour of human prudence to such an extent as to deny the Divine Providence, do not direct the mind to anything else in whatever they see, hear, and read while in that thought of theirs; nor indeed can they, because they receive nothing from heaven, but only from themselves: and because they draw conclusions from appearances and fallacies only, and see nothing else, they can swear that it is so. If also they acknowledge nature alone, they may be angry with defenders of the Divine

Providence provided they are not priests, of whom they think that it is a matter belonging to their doctrine or office.

236. Some things shall now be enumerated which are of permission, and always according to the laws of the Divine Providence, by which the merely natural man confirms himself in favour of nature against God, and in favour of human prudence against the Divine Providence. As when he reads in the Word that the wisest of mankind, Adam and his wife, suffered themselves to be seduced by a serpent, and that God did not avert this by His Divine Providence: that their first son Cain killed his brother Abel, and that God did not then withhold him by speaking with him, but only after the deed by cursing him; that the Israelitish nation worshipped a golden calf in the wilderness, and acknowledged it as the God who had led them out of the land of Egypt, when yet Jehovah saw this from Mount Sinai near by, and did not provide against it; and again, that David numbered the people, and therefore a pestilence was sent upon them, by which so many thousands of men perished, and that God, not before but after the deed, sent Gad the prophet to him and denounced punishment; that Solomon was permitted to establish idolatrous worship, and many kings after him were permitted to profane the temple and the holy things of the church; and finally, that that nation was permitted to crucify the Lord. In these and many other things in the Word, he who acknowledges nature and human prudence sees nothing but what is contrary to the Divine Providence, wherefore he can use them as arguments for its denial, if not in his exterior thought which is nearest to speech, still in his interior thought which is remote from it.

237. Every worshipper of himself and of nature confirms himself against the Divine Providence, when he sees in the world so many impious people, and so many of their impieties, and at the same time the boasting of some of them, and yet they receive no punishment from God on this account. He also confirms himself still more against the Divine Providence, when he sees that artifices, cunning, and fraud are successful even against the pious, just, and sincere; and that injustice triumphs over justice in the courts and in business. Especially does he confirm himself when he sees the impious exalted to honours, and becoming magnates and primates, also abounding in wealth, and living in elegance and magnificence; and sees on the other hand the worshippers of God in contempt and poverty. He also confirms himself against the Divine Providence, when he reflects that wars are permitted, and in them the slaughter of so many men, and the plundering of so many cities, nations, and families; and also that victories are on the side of prudence, and some-

times not on that of justice; and that it makes no difference whether the commander is a virtuous or a wicked man; besides other things like these; all of which are permissions according to the laws of the Divine Providence.

238. The same natural man confirms himself against the Divine Providence, when he sees the religious views of various nations; as that there are some people who are altogether ignorant of God: some who worship the sun and moon; some who worship idols and even monstrous graven images; and some, also, who worship dead men. Moreover he confirms himself against it, when he sees the Mohammedan religious system received by so many empires and kingdoms, and the Christian religion only in the smallest division of the habitable globe, which is called Europe; and that it is divided there: and that there are some there who claim for themselves Divine power, and desire to be worshipped as gods; and that they invoke dead men; also that there are some who place salvation in certain words of which they may think and speak, and none in the goods that they may do; again, that there are few who live their own religion; besides the heresies, which have been very many, and some of which exist at this day, as those of the Quakers, the Moravians, the Anabaptists, and others: also, that Judaism still continues. From these things, he who denies the Divine Providence concludes that religion in itself is nothing, but still that it is necessary because it serves as a restraint.

239. To these arguments more can be added at this day, by which they who think interiorly in favour of nature and human prudence alone may still further confirm themselves: as that the whole Christian world has acknowledged three Gods, not knowing that God is one in Person and in Essence, and that He is the Lord; also that it has not hitherto been known that in every particular of the Word there is a spiritual sense, and that from this is its holiness; as also that it has not been known that to shun evils as sins is the Christian religion itself: and also that it has not been known that a man lives a man after death. For men can say with themselves and between themselves, Why does the Divine Providence, if there is any, now reveal such things for the first time?

240. All the things that have been enumerated in numbers 236, 237, 238, and 239, have been adduced to the end that it may be seen that all and each of the things which take place in the world, as well with the evil as with the good, are of the Divine Providence; consequently that the Divine Providence is in the veriest singulars of man's thoughts and actions, and that hence it is universal. But as this cannot be seen from these

things unless each one is explained by itself, therefore they must be briefly explained in the order in which they were adduced, beginning with number 236.

241. I. *The wisest of mankind, Adam and his wife, suffered themselves to be seduced by a serpent, and God did not avert this by His Divine Providence.* This is because by Adam and his wife are not meant the first of all mankind that were created in this world, but the men of the Most Ancient Church, whose new creation or regeneration is thus described: their new creation itself or regeneration, in the first chapter of Genesis, by the creation of heaven and earth; their wisdom and intelligence by the garden of Eden: and the end of that church by their eating of the tree of knowledge. For in its bosom the Word is spiritual, containing arcana of Divine Wisdom; and that these may be contained, it is written throughout by mere correspondences and representations. From which it is manifest that the men of that church, who were in the beginning the wisest of men, and in the end, from the pride of their own intelligence, the worst, were not seduced by any serpent, but by the love of self, which is there the serpent's head that the Seed of the woman, that is, the Lord, should bruise. Who cannot see from reason that other 2 things are meant than those which are there related in the letter in the form of history? For who can comprehend that the creation of the world could have been such as is there described? Wherefore the learned toil in the explanation of the contents of that first chapter, and at last confess that they do not understand it. Then that two trees were placed in their garden or paradise, one of life and one of knowledge, and the latter as a stumbling-block: as also, that from the mere eating of this last-named tree, they transgressed to such a degree that not only they but also the whole human race, their posterity, became liable to damnation; further, that any serpent was able to seduce them: besides other things there stated, as that the wife was created from the rib of the husband; that they acknowledged their nakedness after the fall, and covered it with fig-leaves; and that coats of skin were given them to cover the body; and that cherubim were placed with a flaming sword to guard the way to the tree of life. All these things are representatives, by which 3 is described the establishment of the Most Ancient Church, its state, its change, and at last its destruction. The arcana in all these things, which are contained in the spiritual sense which is in the minutest singular therein, may be found explained in the ARCANÆ CŒLESTIA on Genesis and Exodus, published in London; from which it may also be manifest, that by the Tree of Life is there meant the Lord as to His Divine Providence; and by the tree of knowledge, man as to his own prudence.

242. II. *Their first son Cain killed his brother Abel, and God did not then withhold him by speaking with him, but only after the deed by cursing him.* Since by Adam and his wife is meant the Most Ancient Church, as stated just above, therefore by Cain and Abel, their first sons, are meant the two essentials of the Church, which are love and wisdom, or charity and faith,—by Abel, love and charity, and by Cain, wisdom or faith, particularly wisdom separated from love, or faith separated from charity; and wisdom or faith separated is such as not only to reject love and charity, but also to annihilate them; and thus it kills its brother. That faith separate from charity does so, is known full well in the Christian World; see the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH. The cursing of Cain involves the spiritual state into which they who separate faith from charity, or wisdom from love, come after death. But to the end that wisdom or faith should not therefore perish, a mark was put upon Cain, that he might not be slain; for love does not exist without wisdom, nor charity without faith. Since by these things almost the same is represented as by the eating of the tree of knowledge, therefore it follows in order after the description of Adam and his wife. Moreover, they who are in faith separate from charity are in their own intelligence; and they who are in charity and thence in faith are in intelligence from the Lord, thus in the Divine Providence.

243. III. *The Israelitish nation worshipped a golden calf in the wilderness, and acknowledged it as the God who had led them out of the land of Egypt; when yet Jehorah saw this from Mount Sinai near by, and did not provide against it.* This took place in the wilderness of Sinai near the mount. That Jehovah did not withhold them from that abominable worship, is in accordance with all the laws of the Divine Providence thus far set forth, and also in accordance with those which follow. This evil was permitted them lest they should all perish; for the children of Israel were led out of Egypt that they might represent the Lord's church; and this they could not represent unless Egyptian idolatry were first eradicated from their hearts; and this could not be done if it had not been left for them to act according to what was in their hearts, and so to have it removed by means of severe punishment. What further is signified by that worship, and by the threat that they should be wholly rejected and that a new nation should be raised up out of Moses, may be seen in the ARCANAE COELESTIA on the thirty-second chapter of Exodus, where these things are treated of.

244. IV. *David numbered the people, and therefore a pestilence was sent upon them, by which so many thousands of men perished; and God, not before but after the deed, sent Gad the prophet to him,*

and denounced punishment. He who confirms himself against the Divine Providence may have various thoughts and reflections about this also, especially as to why David was not admonished before, and why the people were so severely punished for the king's transgression. His not being previously admonished is in accordance with the laws of the Divine Providence already demonstrated, especially the two explained from n. 129 to 153, and from n. 154 to 174. The punishing of the people so severely on account of the transgression of the king, and the smiting of seventy thousand with the pestilence, was not on the king's account, but on account of the people: for it reads, *Again the anger of Jehovah was kindled against ISRAEL; therefore He moved David against them, saying, Go, number Israel and Judah* (2 Sam. xxiv. 1).

245. V. *Solomon was permitted to establish idolatrous worship.* This was in order that he might represent the Lord's kingdom, or the church together with all the religious systems in the whole world; for the church instituted with the nation of Israel and Judah was a representative church; wherefore all the judgments and statutes of that church represented the spiritual things of the church, which are its internals; that people itself represented the church; the king represented the Lord; David, the Lord who was to come into the world: and Solomon, the Lord after His coming. And because the Lord after the glorification of His Humanity had power over heaven and earth, as He Himself says (Matt. xxviii. 18), therefore Solomon His representative appeared in glory and magnificence, and was in wisdom above all the kings of the earth, and also he built the temple. And besides, Solomon permitted and instituted the worship of many other nations, by which were represented the various religious systems in the world. Similar was the signification of his wives who were seven hundred in number, and his concubines who numbered three hundred (1 Kings xi. 3); for a wife in the Word signifies the church, and a concubine a religious system. From this it may be evident why it was granted Solomon to build the temple by which was signified the Lord's Divine Human (John ii. 19, 21), and also the church; and why he was permitted to establish idolatrous worship, and to marry so many wives. That by David, in many places in the Word, is meant the Lord who was to come into the world, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD (n. 43, 44).

246. VI. *Many kings after Solomon were permitted to profane the temple and the holy things of the church.* This was because the people represented the church, and the king was their head. And as the nation of Israel and Judah was such that they could

no longer represent the church, for they were idolaters at heart, they therefore gradually fell away from representative worship, by perverting all things of the church, to such a degree that at last they devastated it. This was represented by the profanations of the temple by the kings, and by their idolatries; the very devastation of the church being represented by the destruction of the temple itself, and by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia. This was the cause; and whatever takes place from some cause, takes place from the Divine Providence according to some law of it.

247. VII. *That nation was permitted to crucify the Lord.* This was because the church with that nation was altogether devastated, and had become such that they not only did not know and acknowledge the Lord, but they even held Him in hatred; but all things throughout that they did to Him were according to the laws of His Divine Providence. That the passion of the cross was the last temptation or the last combat, by which the Lord fully conquered the hells and fully glorified His Human, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD (n. 12-14); and in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH (n. 34, 35).

248. Thus far have been explained the things enumerated above, n. 236; which are some things from the Word by which a natural man who is a reasoner can confirm himself against the Divine Providence. For, as before said, whatever such a man sees, hears, and reads, he may take as an argument against it. Few, however, confirm themselves, against the Divine Providence from such things as are in the Word; but many more do so from things that appear before their eyes, such as are mentioned in n. 237, which are now likewise to be explained.

249. I. *Every worshipper of himself and of nature confirms himself against the Divine Providence when he sees in the world so many impious people, and so many of their impieties, and at the same time the boasting of some of them in these, and yet that they receive no punishment from God.* All the impieties, and also the boasting over them, are permissions, the causes of which are laws of the Divine Providence. Every man can freely, yea, most freely, think what he will, whether against God, or in favour of Him; and he who thinks against God is rarely punished in the natural world, because there he is always in a state capable of reformation; but he is punished in the spiritual world, after death, for then he can no longer be reformed. That the laws of the Divine Providence are the causes of permissions, is manifest from its laws above set forth, if they are recalled

and examined; they are these: Man should act from freedom according to reason; concerning which law see above, n. 71–99: Man should not be compelled by external means to think and will, thus to believe and love the things which are of religion; but man should bring himself to it, and sometimes compel himself; concerning which law, see n. 129–153: There is no such thing as man's own prudence; there only appears to be; and it also ought to appear as if there were; but the Divine Providence is universal from being in the veriest singulars, n. 191–213: The Divine Providence regards eternal things, and temporary things only so far as they make one with eternal things (n. 214–220): Man is not admitted interiorly into the truths of faith and into the goods of charity, except so far as he can be kept in them even to the end of life; concerning which law, see n. 221–233. That the causes of permissions are laws of the 3 Divine Providence will also be manifest from what follows, as from this: Evils are permitted for the sake of the end, which is salvation. Also from this: The Divine Providence is continual, equally with the evil as with the good. And finally from this: The Lord cannot act contrary to the laws of His Divine Providence, for to act contrary to them would be acting contrary to His Divine Love and His Divine Wisdom, thus contrary to Himself. These laws, if collated, may make manifest the reasons why impieties are permitted by the Lord, and are not punished while they are in thought, and rarely while in intention also, and thus too in the will, when they are not in the deed. But still its own punishment follows every evil; it is as if upon evil were inscribed its own punishment, which the impious man suffers after death. By what has now been 4 adduced, the things are also explained that were presented above in n. 237, which are these: *The worshipper of himself and of nature confirms himself still more against the Divine Providence, when he sees that artifices, cunning, and fraud are successful even against the pious, just, and sincere; and that injustice triumphs over justice in the courts and in business.* All laws of the Divine Providence are necessities; and as they are the causes why such things are permitted, it is manifest that in order that man may be able to live as a man, to be reformed and saved, such things cannot be removed from him by the Lord except mediately by the Word, and in particular by the commandments of the Decalogue, with those who acknowledge all kinds of murders, adulteries, thefts, and false witnesses as sins; but with those who do not acknowledge that such things are sins, mediately by civil laws and the fear of their punishments; also mediately by moral laws, and the fear of the loss of reputation, and of honour and gain on account of it. By these means the Lord leads the evil, but only from doing those things, not, however, from thinking and willing them; but by the means first

mentioned, the Lord leads the good, not only from doing them, but also from thinking and willing them.

250. II. *The worshipper of himself and of nature confirms himself against the Divine Providence, when he sees the impious exalted to honours, and becoming magnates and primates, also abounding in wealth, and living in elegance and magnificence, and sees the worshippers of God in contempt and poverty.* The worshipper of himself and of nature believes dignities and wealth to be the highest and the only happiness that can be given, therefore happiness itself; and if he has any thought of God in consequence of the worship initiated in infancy, he calls them Divine blessings; and so long as he is not puffed up on account of them, he thinks that there is a God, and also worships Him; but in the worship there lies concealed what he is himself then ignorant of, the purpose that he may be raised by God to still higher dignities, and to still greater wealth; and if he reaches these, his worship goes more and more to outward things, until it falls away, so that at length he thinks little of God and denies Him; and he does the same if he is cast down from the dignity and opulence on which he has set his heart. What then are dignities and wealth to the evil but stumbling-blocks? Not so, however, to the good; because they do not set the heart upon them, but on the uses or the goods; in the performance of which, dignities and wealth are of service as means.

² Wherefore, from the advancement of the impious to honours and wealth, and their becoming magnates and primates, no one can confirm himself against the Divine Providence but he who is a worshipper of himself and of nature. Moreover, what is dignity whether greater or less? And what is wealth, greater and less? Is it in itself anything but something imaginary? Is one person more highly favoured and happier than another? With the great man, yea, with the king and the emperor, after a single year is the dignity otherwise regarded than as something common, which no longer lifts his heart with joy, and which may even become worthless in his sight? Are they from their dignities happy in a greater degree than those who are in less dignity, or even in the least, as farmers and also their servants? The latter may have happiness in greater measure, when it is well with them and they are content with their lot. What is more restless at heart, more easily provoked, more violently enraged, than the love of self, and this as often as it is not honoured according to the uplifting of its heart, and as anything does not succeed with it according to its pleasure and desire? What then is dignity, if it be not of the purpose or the use, but an idea? And can there be such an idea in any other thought than that respecting oneself and the world? And this in itself is that the world is all, and eternity

³ nothing. Now something shall be said concerning the Divine

Providence, as to why it permits the impious in heart to be raised to dignities and enriched with wealth. The impious or evil can perform uses equally with the pious or good; indeed, with greater ardour, for in the uses they regard themselves, and regard the honours as the uses; wherefore, to whatever height the love of self climbs, the lust of doing uses for the sake of their own glory is kindled in the same degree. There is not such a fire with the pious or good, unless it is fomented from below by honour. Wherefore the Lord governs the impious in heart who are in dignities, by the renown of their name, and excites them to do uses to the community or country, to the society or city in which they dwell, and also to their fellow-citizen or neighbour with whom they are. With such, this is the Lord's government which is called the Divine Providence; for the Lord's kingdom is a kingdom of uses; and where there are only a few who perform uses for the sake of uses, He causes the worshippers of self to be raised to the higher offices, in which each one is excited to do good through his love. Suppose an ⁴ infernal kingdom in the world, although there is none, where only the loves of self bear rule; the love of self being itself the devil: will not every one do uses from the fire of the love of self and for the splendour of his glory, more than in any other kingdom? But with all these the public good is in their mouths, but their own good in their hearts; and as every one looks to his own prince that he may be made greater (for he aspires to be the greatest), can such a one see that there is a God, while there is smoke like that of a conflagration surrounding him, through which no spiritual truth in its own light can pass? I have seen that smoke about the hells of such. Light your lamp, and make inquiry how many there are in the kingdoms of the present day who aspire to dignities, and who are not loves of self and the world. Will you find fifty in a thousand who are loves of God, and among these only a few who aspire to dignities? Since therefore they are so few who are loves of God, and so many who are loves of self and the world, and since the latter loves, from their fire, perform uses more than the loves of God from theirs, how then can any one confirm himself [against the Divine Providence] by the fact that the evil are in the eminence and wealth above the good? This also is confirmed ⁵ by these words of the Lord: *And the lord commended the unjust steward, because he had done wisely; for the sons of this world are in their generation more prudent than the sons of light. So I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail they may receive you into everlasting habitations* (Luke xvi. 8, 9). What is meant by these things in the natural sense is manifest; but in the spiritual sense by the mammon of unrighteousness is meant the knowledges of truth and good possessed by the evil, and which they use only for pro-

curing for themselves dignities and wealth; from these knowledges the good, or the children of light, are to make to themselves friends, and they are what will receive them into everlasting habitations. That many are loves of self and the world, and that few are loves of God, the Lord also teaches in these words: *Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which enter in through it; but strait and narrow is the way, which leadeth unto life, and few there be that find it* (Matt. vii. 13, 14). That dignities and wealth may be either curses or blessings, and with whom they are the one and the other, may be seen above (n. 217).

251. III. *The worshipper of himself and of nature confirms himself against the Divine Providence, when he reflects that wars are permitted, and in them the slaughter of so many men, and the plundering of their wealth.* It is not from the Divine Providence that wars exist, because they are united with murders, depredations, violences, cruelties, and other enormous evils, which are diametrically opposed to Christian charity; but still they cannot but be permitted, because the life's love of man since the time of the most ancient people meant by Adam and his wife (of whom above, n. 241), has become such as to desire to rule over others, and at length over all, and to possess the wealth of the world, and at length all wealth. These two loves cannot be kept bound, since it is according to the Divine Providence for every one to be allowed to act from freedom according to reason (concerning which see above, n. 71–99); and without permissions man cannot be led from evil by the Lord, and thus cannot be reformed and saved; for unless evils were permitted to break out, man would not see them, thus would not acknowledge them, and so could not be led to resist them. Hence it is that evils cannot be repressed by any Providence; for so they would remain shut in, and like the diseases called cancer and gangrene would spread and consume all that is vital in man.

² For man is from birth like a little hell, between which and heaven there is a perpetual disagreement. No man can be withdrawn from his hell by the Lord, unless he sees that he is there, and unless he desires to be led out; and this cannot be done without permissions, the causes of which are laws of the Divine Providence. It is from this cause that there are lesser and greater wars, lesser between possessors of estates and their neighbours, and the greater between the sovereigns of kingdoms and their neighbours; lesser or greater makes no difference, except that a lesser one is kept within bounds by the laws of the nation, and a greater by the laws of nations; and that, while both the lesser and the greater desire to transgress their own laws, the lesser cannot, and the greater can, though not beyond the limits of

³ what is possible. There are many other causes, stored up in the

treasury of Divine Wisdom, why the greater wars, united as they are with murders, depredations, violences, and cruelties, are not repressed by the Lord with the kings and commanders, neither in the beginning, nor in their progress, but only at the end, when the power of one or the other has become so weakened that he is in danger of destruction. Some of these causes have been revealed to me, and among them is this; that all wars, however much they may belong to civil affairs, represent in heaven the states of the church, and that they are correspondences. Such were all the wars described in the Word, and such also are all wars at this day. The wars described in the Word are those which the children of Israel waged with various nations, as the Amorites, the Ammonites, the Moabites, the Philistines, the Syrians, the Egyptians, the Chaldeans, and the Assyrians; and when the children of Israel, who represented the church, departed from their precepts and statutes, and fell into the evils which were signified by those nations, for each nation with which the children of Israel waged war signified some particular kind of evil, then by that nation they were punished. For example, when they profaned the holy things of the church by foul idolatries, they were punished by the Assyrians and the Chaldeans, because by Assyria and Chaldea is signified the profanation of what is holy. What was signified by their wars with the Philistines, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH (n. 50–54). Similar things are⁴ represented by wars of the present day, wherever they are; for all things which take place in the natural world correspond to spiritual things in the spiritual world, and all spiritual things concern the church. It is not known in this world what kingdoms in the Christian world answer to the Moabites and Ammonites, what to the Syrians and Philistines, and what to the Chaldeans and Assyrians, and the others with whom the children of Israel waged wars; nevertheless, there are those which represent them. But the quality of the church on earth, and what are the evils into which it falls, and for which it is punished by wars, cannot be seen at all in the natural world; because in this world externals only, which do not constitute the church, are manifest; but it is seen in the spiritual world, where internals, in which the church itself is, appear; and there all are conjoined according to their various states. The conflicts of these states in the spiritual world, correspond to wars; and according to correspondence these are governed by the Lord on both sides, in accordance with His Divine Providence. That⁵ wars in the world are governed by the Divine Providence of the Lord, the spiritual man acknowledges; but not the natural man, except that, when a festival is appointed on account of a victory, he may give thanks on his knees to God that He has given the victory; and excepting, also, the few words before he goes into

battle; but when he returns into himself, he then either ascribes the victory to the prudence of the general, or to some measure or occurrence in the midst of the battle, which they had not thought of, and by which nevertheless the victory was decided. That the Divine Providence, which is called fortune, is in the veriest singulars of even trivial things, may be seen above (n. 212); and if you acknowledge the Divine Providence in those things you should certainly acknowledge it in the affairs of war. Successes, also, and the lucky deeds of war, are called by the common expression, the fortune of war; and this is the Divine Providence, especially in the counsels and preparations of the general, even though he then and afterwards were to ascribe the whole to his own prudence. But this he may do if he will, for he is in full liberty to think in favour of the Divine Providence and against it, yea, in favour of God and against Him; yet let him know that no part whatever of the counsels and the preparations is from himself; it all flows-in, either from heaven or from hell,—from hell by permission, from heaven by Providence.

252. IV. *The worshipper of himself and of nature confirms himself against the Divine Providence, when, according to his perception, he reflects that victories are on the side of prudence, and sometimes not on that of justice; and that it makes no difference whether the commander is a virtuous or a wicked man.* That victories seem to be on the side of prudence, and sometimes not on that of justice, is because man judges from the appearance, and favours one side more than the other, and what he favours he may confirm by reasonings; nor does he know that the justice of a cause is spiritual in heaven, and natural in the world, as has just been stated; and that they are conjoined by means of the connexion between things past and future which are known to the Lord alone. That it makes no difference whether the commander is a virtuous or a wicked man, is for the same reason that was confirmed above (n. 250), namely, that the evil equally with the good do uses, and the evil from their fire more ardently than the good, especially in wars, because an evil man is more crafty and cunning in devising artifices; and from the love of glory he is in the delight of killing and plundering those whom he knows and declares to be his enemies, more than a good man; for a good man is prudent and zealous in defence, but he is rarely prudent and zealous in any degree in attacking others. This is the same as with spirits of hell and angels of heaven; the spirits of hell attack, and the angels of heaven defend themselves. From these things comes the conclusion, that it is allowable for any one to defend his country and his fellows against invading enemies, even by means of evil commanders, but that it is not allowable to make oneself an enemy

of others without cause. When the cause is for the sake of glory alone is in itself diabolical, for it belongs to the love of self.

253. Thus far have been explained the things adduced above (in n. 237), by which the merely natural man confirms himself against the Divine Providence. Now are to be explained the things following (in n. 238), which concern the religious systems of many nations, and which can also serve the merely natural man as arguments against the Divine Providence; for he says in his heart, How can so many discordant religions exist, instead of one true religion over all the world, when the Divine Providence has for its end a heaven from the human race; as shown above (n. 27-45)? But attend, I pray: All the human beings that are born, however many, and in whatever religion, can be saved, provided they acknowledge a God and live according to the precepts that are in the Decalogue, which are that they must not kill, commit adultery, steal, or bear false witness, because to do such things is contrary to religion, and therefore is contrary to God. With such there is the fear of God, and the love of the neighbour; the fear of God, because they think that to do those things is contrary to God; and the love of the neighbour, because to kill, to commit adultery, to steal, to bear false witness, and to covet his house and his wife, is to act against the neighbour. These, because in their life they regard God, and do no evil to the neighbour, are led by the Lord; and they who are led, are also taught concerning God and the neighbour, according to their religion; for they who so live love to be taught, while they who live otherwise do not love to be taught; and, because they love to be taught, after death when they become spirits they are also instructed by the angels, and they willingly receive truths such as are in the Word. Something concerning them may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 91-97, and n. 104-113).

254. I. *The merely natural man confirms himself against the Divine Providence, when he sees the religious views of various nations; as that there are some people who are altogether ignorant of God; some who worship the sun and moon; some who worship idols and graven images.* They who from these circumstances deduce arguments against the Divine Providence do not know the arcana of heaven, which are innumerable, and of which man scarcely knows one; among them is also this, that man is not taught immediately from heaven, but mediately; concerning which, see above (n. 154-174); and because man is taught mediately, and the Gospel could not through missionaries come to all who dwell in the whole earth, but still religion could in

various ways be brought even to the nations that are in the corners of the world, therefore by the Divine Providence this has been done. For no man has religion from himself, but through another, who either knows directly from the Word, or by derivation from others who have learned from the Word, that there is a God, that there are a heaven and a hell, that there is a life after death, and that God must be worshipped in order to become happy. That religion was transplanted throughout the universal world from the Ancient Word and afterwards from the Israelitish Word, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 101–103); and that unless there had been the Word, no one would have known of God, of heaven and hell, the life after death, still less of the Lord, see the same work (n. 114–118). When a religion has been once implanted in a nation, that nation is led by the Lord according to the precepts and dogmas of its own religion; and the Lord has provided that in every religion there shall be precepts such as are in the Decalogue; as, that God is to be worshipped; His name is not to be profaned; festivals are to be observed; parents are to be honoured; murder, adultery, and theft are not to be committed; false witness is not to be borne. The nation which makes those precepts Divine, and lives according to them from religion, is saved, as was said just above (n. 253): moreover, most nations remote from Christendom regard those laws not as civil but as Divine, and hold them sacred. That man is saved by a life according to those precepts, may be seen in the DOCTRINE OF THE NEW JERUSALEM FROM THE COMMANDMENTS OF THE DECALOGUE, from beginning to end. Among the arcana of heaven is also this: that the angelic heaven before the Lord is as one Man, whose soul and life is the Lord; and this Divine Man is in every form a man, not only as to the external members and organs, but also as to the more numerous internal members and organs, and also as to the skins, membranes, cartilages, and bones; but in that man all these are not material, but spiritual. It has also been provided by the Lord, that those whom the Gospel has not been able to reach, but only a religion, should also be able to have a place in that Divine man, that is, in heaven, by constituting those parts that are called skins, membranes, cartilages, and bones; and that they like others should be in heavenly joy; for it is of no consequence whether they are in such joy as the angels of the highest heaven have, or in such as the angels of the ultimate heaven have; for every one who comes into heaven, comes into the highest joy of his heart; greater he could not sustain, for he would be suffocated in it. The case is comparatively like that of a peasant and a king: A peasant may be in a state of the highest joy when he goes about in new clothing of coarse wool, and sits down at a table on which is swine's

flesh, a piece of beef, cheese, beer, and common wine; he would be oppressed at heart, if like a king he were clothed in purple and silk, gold and silver, and a table were placed before him upon which were delicacies and costly dishes of many kinds, with noble wine. From which it is manifest, that there is heavenly happiness for the last as well as for the first, each in his degree; consequently also for those who are outside of the Christian world, provided they shun evils as sins against God, because they are contrary to religion. There are a few who are 5 totally ignorant of God; that these, if they have lived a moral life, are instructed by angels after death, and receive in their moral life something spiritual, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 116). It is similar with those who worship the sun and moon, believing God to be there; they do not know otherwise, therefore this is not imputed to them as sin; for the Lord says, *If ye were blind*—that is, if ye did not know—*ye should have no sin* (John ix. 41). But there are many who worship idols and graven images, even in the Christian world. This is indeed idolatrous, but not with all; for there are some to whom graven images serve as a means of thought concerning God; for it is from influx out of heaven that one who acknowledges God should desire to see Him; and because these cannot lift the mind above sensual things like those who are interiorly spiritual, therefore they arouse that desire from the graven thing or image. They who do this and do not adore the graven image itself as God, if they also from religion live according to the precepts of the Decalogue, are saved. From these considerations it is 6 manifest, that as the Lord wills the salvation of all, He has provided also that every one may have some place in heaven if he lives well. That before the Lord heaven is as one man, and that therefore heaven corresponds to all things in general and particular in man, and also that there are those who refer to the skins, membranes, cartilages, and bones, may be seen in the work concerning HEAVEN AND HELL, published in London, in the year 1758 (n. 59–102); and in the ARCANA CŒLESTIA (n. 5552–5569); and also above (n. 201–204).

255. II. *The merely natural man confirms himself against the Divine Providence when he sees the Mohammedan religious system received by so many empires and kingdoms.* The fact that this religious system is received by more kingdoms than the Christian religion, may be a stumbling-block to those who think about the Divine Providence, and at the same time believe that no one can be saved except those who are born Christians, consequently where the Word is, and the Lord is known by it. But the Mohammedan religious system is not a stumbling-block to those who believe that all things are of the Divine Providence;

these inquire in what it is, and they also find out. It is in this, that the Mohammedan religion acknowledges the Lord as the Son of God, the wisest of men, and as a very great prophet, who came into the world to teach men. A very great part of the

2 Mohammedans make Him greater than Mohammed. That it may be fully known that that religious system was raised up out of the Divine Providence of the Lord, to destroy the idolatries of many nations, it shall be shown in some order. First, then, concerning the origin of idolatry. Previous to that religious system, the worship of idols was common throughout the whole world. The reason was because the churches before the coming of the Lord were all representative churches. Such, also, was the Israelitish church; therein the tent, Aaron's garments, the sacrifices, all things belonging to the temple at Jerusalem, and the statutes also, were representative. And among the Ancients there was the science of correspondences, which is also the science of representations, the very science of the wise, which was especially cultivated in Egypt; hence their hieroglyphics. From that science, they knew the signification of all kinds of animals, also of all kinds of trees, and of mountains, hills, rivers, fountains, and also of the sun, the moon, and the stars; and as all their worship was representative, consisting wholly of correspondences, they therefore had worship on mountains and hills, and also in groves and gardens; and they therefore consecrated fountains, and in their adoration of God they turned their faces to the rising sun; and moreover they made graven images, horses, oxen, calves, lambs, even birds, fishes, and serpents; and at home and elsewhere they placed these in an order following the spiritual things of the Church to which they corresponded, or which they represented. They also placed similar things in their temples, that they might recall to re-

3 membrance the holy things which they signified. After a time, when the science of correspondences had been obliterated, their posterity began to worship the graven images themselves, as in themselves holy, not knowing that their ancestors had not seen any holiness in them, but only that according to correspondences they represented and thence signified holy things. Thence arose the idolatries which filled the whole world, as well Asia with the islands around it, as Africa and Europe. That all these idolatries might from the Divine Providence of the Lord be extirpated, it was brought about that a new religion accommodated to the genius of the people of the East, should be favourably established, in which there should be something from the Word of both Testaments, and which should teach that the Lord came into the world, and that He was a very great prophet, the wisest of all, and the Son of God. This was done through Mohammed, from whom that religion has been called the

4 Mohammedan religion. From the Divine Providence of the

Lord this religion was raised up, and accommodated to the genius of the people of the East, as already stated, to the end that it might destroy the idolatries of so many nations, and give them some knowledge concerning the Lord before they should come into the spiritual world; and this religion would not have been received by so many kingdoms, and had power to extirpate idolatries, if it had not been accommodated and adapted to the ideas of thought and to the life of them all. The reason why it did not acknowledge the Lord as the God of heaven and earth, was because the Orientals acknowledged God as the Creator of the universe; and they were not able to comprehend that He came into the world and assumed the Humanity; even as Christians do not comprehend this, who therefore in their thought separate His Divine from His Human, and place the Divine near the Father in heaven, and His Human they know not where. From these considerations it may be seen that the 5 Mohammedan religion also arose from the Lord's Divine Providence; and that all of that religion who acknowledge the Lord as the Son of God, and at the same time live according to the precepts of the Decalogue, which they also have, by shunning evils as sins, come into a heaven which is called the Mohammedan heaven. This heaven has also been divided into three heavens—a highest, a middle, and a lowest. They are in the highest heaven, who acknowledge the Lord as one with the Father, and thus as the only God; in the second heaven are they who give up their many wives, and live with one wife; and in the last, those who are being initiated. More may be seen concerning this religion in the CONTINUATION CONCERNING THE LAST JUDGMENT, AND CONCERNING THE SPIRITUAL WORLD (n. 68–72), where the Mohammedans and Mohammed are treated of.

256. III. *The merely natural man confirms himself against the Divine Providence when he sees that the Christian religion is only in the smaller part of the habitable globe which is called Europe, and that it is divided there.* The Christian religion is only in the smaller part of the habitable globe called Europe, because it has not been accommodated to the genius of the Orientals, like the Mohammedan religion, which is mixed, as was shown just above; and a religion not accommodated is not received. For example, a religion which ordains that it is not lawful to marry more than one wife is not received, but rejected by those who for ages past have been polygamists; so, too, with some other ordinances of the Christian religion. Nor ² does it matter whether a smaller or a greater part of the world has received that religion, provided there are people with whom the Word is; for there still is light from this to those who are outside of the church and have not the Word, as is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE

SACRED SCRIPTURE (n. 104–113); and, what is wonderful, where the Word is read devoutly, and the Lord is worshipped from the Word, the Lord with heaven is there. The reason is because the Lord is the Word, and the Word is Divine Truth, which constitutes heaven; wherefore the Lord says: *Where two or three are gathered together in My Name, there am I in the midst of them* (Matt. xviii. 20). This can be done with the Word by Europeans in many parts of the habitable world, because their commerce extends over all the earth, and everywhere the Word is read by them, or there is teaching from the Word. This appears as if invented, but it is nevertheless true.

3 The Christian religion is divided because it is from the Word, and the Word is written throughout by pure correspondences, and the correspondences are in great part appearances of truth, enclosed within which, nevertheless, genuine truths lie concealed; and as the doctrine of the church must be drawn from the sense of the letter of the Word, which is of such a kind, there could not but exist disputes, controversies, and dissensions in the church, especially as to the understanding of the Word, but not as to the Word itself and as to the Lord's Divine itself; for it is everywhere acknowledged that the Word is holy, and that Divinity belongs to the Lord; and these two are the essentials of the church. Wherefore also, they who deny the Lord's Divine, who are those called Socinians, have been excommunicated from the church; and they who deny the
4 holiness of the Word are not regarded as Christians. To this I will add something memorable concerning the Word, from which may be drawn the conclusion that the Word interiorly is the Divine Truth itself, and inmosty is the Lord. When any spirit opens the Word, and rubs his face or clothing with it, then his face or clothing shines from the mere rubbing, as brightly as the moon or a star, and this in the sight of all whom he meets. This is evidence that there is nothing in the world more holy than the Word. That the Word is written throughout by pure correspondences, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 5–26). That the doctrine of the church must be drawn from the sense of the letter of the Word and confirmed by it (n. 50–61 of the same work). That heresies can be taken from the sense of the letter of the Word, but that it is hurtful to confirm them (n. 91–97). That the church is from the Word, and that it is such as its understanding of the Word is (n. 76–79).

257. IV. *The merely natural man confirms himself against the Divine Providence from the fact, that in many of the kingdoms where the Christian religion is received, there are some who claim for themselves Divine power, and desire to be worshipped as gods; and that they invoke dead men.* They say, indeed, that they have

not arrogated to themselves Divine power, and that they do not desire to be worshipped as gods; but still they say that they can open and close heaven, remit and retain sins, and therefore save and condemn men, and this is Divinity itself; for the Divine Providence has for its end nothing else than reformation, and from this, salvation; this is its continual operation with every one; and salvation cannot be effected except by the acknowledgment of the Divine of the Lord, and a confidence that He does it, while man lives according to His precepts. Who cannot see that this is the Babylon described in the 2 Apocalypse, and that it is the Babel spoken of everywhere in the prophets? That it is also Lucifer, spoken of in Isaiah xiv., is manifest from the verses of that chapter in which are these words: *Enunciate this proverb against the king of Babel* (verse 4); *and I will cut off from Babel the name and remnant* (verse 22); from which it follows that Babel there is Lucifer; of whom it is said: *How art thou fallen from heaven, O Lucifer, son of the morning! For thou hast said in thy heart, I will ascend into the heavens; I will exalt my throne above the stars of God; and I will sit upon the mount of the assembly, in the sides of the north; I will ascend above the heights of the clouds; I will be like the Most High* (verses 12–14). That they invoke dead men, and pray that they will bring help, is known. It is said that they invoke them; because their invocation was established by a papal bull confirming the decree of the Council of Trent, in which it is openly said that the dead should be invoked. Yet who does not know that God alone should be invoked, and not any dead man? But 3 it shall now be said why the Lord has permitted such things. That He has permitted them for the sake of an end, which is salvation, cannot be denied. For it is known that without the Lord there is no salvation; and for this reason, it was necessary that the Lord should be preached from the Word, and that the Christian church should by that means be established. But this could not be done except by leaders who would do this from zeal; nor were others found than those who were in a glow like zeal, from the fire of the love of self. This fire first excited them to preach the Lord and to teach the Word; and it is from this their first state, that *Lucifer is called the Son of the morning* (verse 12). But as they saw that they could have dominion by means of the holy things of the church, the love of self by which they were first excited to preach the Lord broke forth from within, and at length exalted itself to such a height that they transferred to themselves all the Divine power of the Lord, not leaving anything. This could not be prevented by the Divine 4 Providence of the Lord; for if it had been, they would have proclaimed the Lord not to be God, and the Word not holy, and would have made themselves Socinians or Arians, and thus would have destroyed the whole church; which, whatever may be the

character of its leaders, still remains among the subject nation ; for all those of this religion, also, who approach the Lord and shun evils as sins, are saved ; wherefore, also, there are many heavenly societies from them in the spiritual world. And moreover it has been provided that there should be a nation among them which has not passed under the yoke of such domination, and which holds the Word to be holy ; this noble nation is the
 5 French nation. But what has been done ? When the love of self lifted up its dominion even to the Lord's throne, removed Him, and set itself thereon, that love, which is Lucifer, could not do otherwise than profane all things of the Word and the church ; to prevent which, the Lord by His Divine Providence took care that they should recede from the worship of Him, and invoke dead men, pray to their graven images, kiss their bones, and bow down at their tombs, should forbid the reading of the Word, place holy worship in masses not understood by the common people, and sell salvation for money ; since if they had not done these things they would have profaned the holy things of the Word and the church ; for, as was shown in the preceding section, no others profane holy things than those who know them.
 6 Lest, therefore, they should profane the most Holy Supper, it is from the Divine Providence of the Lord that they should divide it, and give the bread to the people, and drink the wine themselves ; for the wine in the Holy Supper signifies holy truth, and the bread, holy good ; but when they are divided, the wine signifies profaned truth, and the bread, adulterated good ; and further, that they should make the Holy Supper corporeal and material, and assume this as the primary doctrine of religion. Any one who turns his mind to these particulars and considers them with some enlightenment of mind, may see the wonders of the Divine Providence for guarding the holy things of the church, for saving all who can be saved, however many, and as it were in snatching from the fire those who are willing to be rescued.

258. V. *The merely natural man confirms himself against the Divine Providence from the fact, that among those who profess the Christian religion, there are some who place salvation in certain words of which they may think and speak, and none in the goods that they may do.* That such are they who make faith alone saving, and not the life of charity, and who therefore separate faith from charity, is shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH ; there, too, it is shown that they are meant in the Word by the Philistines, by the dragon, and by
 2 the goats. That such a doctrine also has been permitted, is from the Divine Providence, in order that the Divinity of the Lord and the holiness of the Word might not be profaned. The Divinity of the Lord is not profaned when salvation is placed in the words, "That God the Father may be merciful for the sake

of His Son who suffered on the cross, and made satisfaction for us;" for in this manner they do not approach the Lord's Divine, but the Human which they do not acknowledge as Divine. Nor is the Word profaned, for they pay no attention to the passages where love, charity, doing, and works are named. They say that these are all included in a belief in the words that have just been quoted; and they who confirm this, say to themselves, "The law does not condemn me, so neither does evil; and good does not save, because the good from myself is not good." Wherefore they are like those who do not know any truth from the Word, and on that account cannot profane it. But none confirm the faith of those words, except those who from the love of self are in the pride of their own intelligence; nor are they Christians at heart, but only desire to seem so. That all 3 the while the Lord's Divine Providence is continually working for the salvation of those with whom faith separate from charity has been made a matter of religion, shall now be told. It is from the Lord's Divine Providence that, although that faith has been made a matter of religion, still every one knows that that faith does not save, but the life of charity with which faith acts as one; for in all the churches where that religion is received, it is taught that there is no salvation unless a man explores himself, sees his sins, acknowledges them, repents, desists from them, and enters on a new life. This is read with much zeal in the presence of all those who approach the Lord's Supper; to which is added, that unless they do this, they mix together what is holy with what is profane, and cast themselves into eternal damnation; yea, in England it is added, that unless they do this, the devil will enter into them as he entered into Judas, and destroy them both soul and body. It is manifest from this, that even in the churches where faith alone has been received, every one is still taught that evils should be shunned as sins. Furthermore, every one who is born a Christian also knows that 4 evils should be shunned as sins, because the Decalogue is placed in the hands of every boy and every girl, and is taught by parents and teachers; and further, all the citizens of the kingdom, especially the common people, are examined by the priest, from the Decalogue alone, repeated from memory, as to what they know of the Christian religion, and are also admonished to do the things that are there commanded. At such times they are never told by any priest that they are not under the yoke of that law, or that they cannot do the things commanded because they cannot do any good from themselves. Again, the Athanasian Creed has also been received in the whole Christian world; and what is said in the last part of it is also acknowledged, namely, that the Lord shall come to judge the living and the dead, and then they who HAVE DONE GOOD shall enter into everlasting life, and they who HAVE DONE EVIL into everlasting

5 fire. In Sweden, where the religion of faith alone has been received, it is also plainly taught that faith separate from charity or without good works does not exist; this is found in a certain Appendix of things to be remembered, inserted in all their psalm-books,* called "Hindrances or Stumbling-blocks of the Impenitent" ("Obotferdigas foerhinder"); where are these words: "They who are rich in good works thereby show that they are rich in faith, since, when faith is saving it operates through charity; for justifying faith never exists alone and separate from good works, just as a good tree is not without fruit, or as the sun is not without light and heat, or as water is
6 not without moisture." These few things have been adduced that it may be known that, although a religious system of faith alone has been received, still the goods of charity, which are good works, are everywhere taught; and that this is from the Lord's Divine Providence, lest the common people should be seduced by it. I have heard Luther, with whom I have sometimes spoken in the spiritual world, execrating faith alone, and saying that when he established it he was warned by the Angel of the Lord not to do it; but that he thought to himself that if he were not to reject works, separation from the Catholic religious system would not be effected; wherefore, contrary to the admonition, he confirmed that faith.

259. VI. *The merely natural man confirms himself against the Divine Providence from the fact, that there have been and still are so many heresies in the Christian world, as Quakerism, Moravianism, Anabaptism, and many others.* For he may think to himself, If the Divine Providence were universal in the veriest singulars, and had the salvation of all for its end, it would have caused one true religion to exist throughout the whole world, and that not divided, still less torn into heresies. But make use of reason, and think more deeply, if you can. Can a man be saved unless he be first reformed? For he has been born into the love of self and the world; and as these loves do not bear within them anything of love to God and of love towards the neighbour except for the sake of self, he has been born also into evils of every kind. What love or mercy is there in those loves? Does he account it anything to defraud another, to curse him, to hate him even to the death, to commit adultery with his wife, to be cruel in his revenge on him, while he bears in mind (*animus*) the desire to be highest of all, and to possess the goods of all others, thus while he regards others as of little consequence and insignificant compared with himself? For such a man to be saved, must he not first be led away from these evils, and thus reformed? That this cannot be done,

* This Appendix was left out in the revision of the psalm-book made in the year 1819.

except in accordance with many laws which are laws of the Divine Providence, has been shown above in many places. These laws are for the most part unknown; nevertheless they are of the Divine Wisdom and at the same time of the Divine Love; and the Lord cannot act contrary to them, because to do so would be to destroy man, not to save him. Let the laws which have been adduced be reviewed and compared, and you will see. Since, therefore, it is according to those laws that² there is not any immediate influx from heaven, but mediate influx through the Word, doctrines, and preaching; and since the Word, that it might be Divine, could not have been written except by pure correspondences, it follows that dissensions and heresies are inevitable, and that the permissions of them are also according to the laws of the Divine Providence; and still more, when the church itself had assumed for its essentials such things as are of the understanding only, thus of doctrine, and not such as are of the will, thus of the life: and when the things which are of the life are not the essentials of the church, then man is from the understanding in mere darkness, and wanders about like a blind man, who runs against things everywhere and falls into pits. For the will must see in the understanding, and not the understanding in the will; or, what is the same, the life and its love must lead the understanding to think, speak, and act, and not the contrary; if the contrary, from an evil, yea, a diabolical love, the understanding might seize upon whatever presents itself through the senses, and enjoin the will to do it. From these considerations it may be seen whence come dissensions and heresies. But yet it has been provided³ that every one, in whatsoever heresy he may be as to the understanding, can still be reformed and saved, provided he shuns evils as sins, and does not confirm heretical falsities in himself; for by shunning evils as sins, the will is reformed, and through the will the understanding, which then first comes out of darkness into light. There are three essentials of the church, an acknowledgment of the Divinity of the Lord; an acknowledgment of the holiness of the Word; and the life which is called charity. According to the life, which is charity, every one has faith; from the Word is the knowledge of what the life should be; and from the Lord are reformation and salvation. If these three had been held as essentials of the Church, intellectual dissensions would not have divided but only varied it, as light varies colours in beautiful objects, and as various gems [*diademata*] give beauty in the crown of a king.

260. VII. *The merely natural man confirms himself against the Divine Providence from the fact that Judaism still continues.* That is, the Jews have not been converted after so many centuries, although they live among Christians; and that according

to the predictions of the Word they do not confess the Lord and acknowledge Him as the Messiah, who, as they think, was to lead them back to the land of Canaan; and that they constantly persist in the denial of Him; and nevertheless it is still well with them. But they who think thus, and therefore call in question the Divine Providence, do not know that by Jews in the Word are meant all who are of the church and acknowledge the Lord; and that by the land of Canaan, into which it is said that they are to be introduced, is meant the² Lord's church. But they persist in the denial of the Lord, because they are of such a character that if they were to accept and acknowledge the Lord's Divinity, and the holy things of His church, they would profane them; wherefore the Lord says of them, *He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, and understand with their heart, and be converted, and I should heal them* (John xii. 40; Matt. xiii. 15; Mark iv. 12; Luke viii. 10; Isa. vi. 9, 10). It is said, *Lest they should be converted, and I should heal them*, because if they had been converted and healed, they would have committed profanation; and it is according to the law of the Divine Providence (treated of above, n. 221–233), that no one should be admitted by the Lord interiorly into the truths of faith and the goods of charity, except so far as he can be kept in them even to the end of life; and if he were admitted, he³ would profane what is holy. This nation has been preserved and scattered over a great part of the world for the sake of the Word in its original language, which they hold sacred more than Christians; and in every particular of the Word is the Lord's Divine, for it is Divine Truth united to Divine Good which proceeds from the Lord; and, through this, the Word is the conjunction of the Lord with the church, and the presence of heaven, as was shown in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 62–69); and there is the presence of the Lord and of heaven wherever the Word is devoutly read. This is the end of the Divine Providence, for the sake of which they have been preserved and scattered over a great part of the world. What their lot is after death, may be seen in the CONTINUATION CONCERNING THE LAST JUDGMENT AND THE SPIRITUAL WORLD (n. 79–82).

261. These now are the points adduced above, n. 238, by which the natural man does or may confirm himself against the Divine Providence. Others yet follow, mentioned above in n. 239, which may also serve the natural man as arguments against the Divine Providence, and may also occur to the minds [*animus*] of others, and excite some doubts, which are:—

262. I. *A doubt may be inferred against the Divine Providence*

from the fact, that the whole Christian world worships one God under three Persons, which is three Gods; and that hitherto it has not known that God is one in Person and Essence, in Whom is a Trinity, and that that God is the Lord. The reasoner concerning the Divine Providence may say, Are not three Persons three Gods, when each Person by himself is God? Who can think otherwise? Yea, who does think otherwise? Athanasius himself could not; wherefore in the Creed which is named after him he says: "*Although from Christian verity we ought to acknowledge each Person to be God and Lord, still from the Christian faith it is not allowable to say or name three Gods or three Lords.*" This means nothing else than that we ought to acknowledge three Gods and Lords, but that it is not allowable to say or name three Gods and three Lords. Who can in any way² perceive one God, unless He is also one in Person? If it is said that one can have the perception, if he thinks that the Three have one Essence, who perceives or can perceive any thing else from this, than that thus they are of one mind and agree together, and still are three Gods? And if one thinks more deeply, he says to himself, How can the Divine Essence, which is infinite, be divided? and how can it from eternity beget another, and produce still another which proceeds from them both? It may be said that this must be believed and not thought about; but who does not think about that which he is told must be believed? Whence otherwise comes acknowledgment, which is faith in its essence? Have not Socinianism and Arianism, which reign in more hearts than you believe, sprung from the thought of God as of three Persons? The faith of one God, and that the Lord is that one God, constitutes the church; for the Divine Trinity is in Him. That it is so, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD from beginning to end. But what is thought of the Lord at this day? Is it³ not thought that He is God and Man, God from Jehovah the Father from Whom He was conceived, and Man from the Virgin Mary of whom He was born? But who thinks that God and Man in Him, or His Divine and His Human, are one Person, and that they are one as soul and body are one? Does any one know this? Ask the Doctors of the church, and they will say that they have not known it; when yet it is from the doctrine of the church received throughout the universal Christian world, which is as follows: "*Our Lord Jesus Christ, the Son of God, is God and Man; and although He is God and Man, still there are not two, but there is one Christ; He is one, because the Divine took to itself the Human; yea, He is altogether one, for He is one Person; since as soul and body make one man, so God and Man is one Christ.*" This is from the Faith or Creed of Athanasius. They have not known this, because when they have read it they have not thought of the Lord as God, but only as of Man. If the same⁴

persons are asked whether they know from whom He was conceived, whether from God the Father, or from His own Divine, they will also answer that He was conceived from God the Father, for this is according to the Scripture. Then are not the Father and Himself one, as the soul and the body are one? Who can possibly think that He was conceived from two Divines, and, if from His own Divine that that was His Father? If you ask further, What is your idea of the Lord's Divine, and what of His Human? they will say that His Divine is from the Father's Essence, and the Human from the mother's essence, and that His Divine is with the Father; and if you then ask, Where is His Human? they will make no reply: for in their idea they separate His Divine and His Human, and make the Divine equal to the Father's Divine, and the Human like the human of another man; and they do not know that thus they also separate soul and body: nor do they see the contradiction, that thus there would have
5 been born a rational man from a mother alone. From the idea impressed upon him concerning the Lord's Human, that it was like the human of another man, it has come to pass that a Christian can hardly be led to think of a DIVINE HUMAN, even if it is said that the Lord's soul or life from conception was and is Jehovah Himself. Now gather the reasons together, and consider whether there is any other God of the universe than the Lord alone, in whom is the Divine itself from which [are all things], and which is called the Father, the Divine Human which is called the Son, and the proceeding Divine which is called the Holy Spirit; and thus that God is one in Person and
6 Essence, and that that God is the Lord. If you persist, saying that the Lord Himself named three in Matthew, *Go ye therefore and make disciples of all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Spirit* (xxviii. 19), yet it is manifest from the verse immediately preceding and from that immediately following, that He said this to make known that in Himself now glorified was the Divine Trinity. In the verse immediately preceding, He says that all power is given unto Him in heaven and upon earth; and in that immediately following, He says that He would be with them until the consummation of the age: thus speaking of Himself alone, and not
7 of three. Now as to the Divine Providence, why it has permitted Christians to worship one God under three persons, that is, to worship three Gods, and why they have hitherto not known that God is one in Person and Essence, in Whom is a Trinity, and that that God is the Lord. The Lord is not the cause, but man himself is; the Lord has taught that manifestly in His Word, as may be evident from all the passages quoted in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD; and He has also taught it in the doctrine of all the churches, in which it is stated that His Divine and His Human are not two, but one Person,

united like soul and body. But the first cause of their dividing^s the Divine and the Human, and making the Divine equal to the Divine of Jehovah the Father, and the Human equal to the human of another man, was, that the church after its rise fell away into Babylonia, which transferred the Lord's Divine power to itself; but that it might not be called Divine power, but human power, they made the Lord's Human like the human of another man. Afterwards, when the church was reformed, and faith alone was received as the one only means of salvation—the faith that God the Father would have mercy for the sake of the Son,—the Lord's Human could not be regarded otherwise; for the reason, that no one can approach the Lord and in heart acknowledge Him as the God of heaven and earth, except he who lives according to His precepts. In the spiritual world, where every one is obliged to speak as he thinks, no one can even name Jesus unless he has lived in the world as a Christian; and this is from His Divine Providence, lest His Name should be profaned.

263. But that what has now been said may appear more clearly, I will add those things which are adduced towards the end of the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD (n. 60, 61), which are as follows: “That God and Man in the Lord, according to the Doctrine, are not two, but one Person, and altogether one, as the soul and the body are one, appears clearly from many things which He said: as, that the Father and He are one: that all things of the Father are His, and all His the Father's; that He is in the Father, and the Father in Him; that all things are given into His hand; that He has all power; that He is the God of heaven and earth; that he who believes in Him has eternal life; and that the wrath of God abides on him who does not believe in Him; and, further, that both the Divine and the Human were taken up into heaven; and that, as to both, He sits at the right hand of God, that is, that He is Almighty: and many more things which were adduced above in great abundance from the Word, concerning His Divine Human: which all testify that God is one as well in Person as in Essence, in Whom is a Trinity, and that that God is the Lord. The reason why these things concerning² the Lord are now for the first time published, is because it is foretold in the Apocalypse (chapters xxi. and xxii.), that a new church should be instituted at the end of the former, in which this will be the primary thing. It is this church which is there meant by the New Jerusalem, into which none can enter but those who acknowledge the Lord alone as the God of heaven and earth; wherefore this church is there called the LAMB'S WIFE. And this I can proclaim, that the universal heaven acknowledges the Lord alone, and that he who does not acknowledge Him is not admitted into heaven; for heaven is heaven from

the Lord. This acknowledgment itself, from love and faith, causes them to be in the Lord, and the Lord in them, as the Lord Himself teaches in John: *In that day ye shall know that I am in My Father, and ye in Me, and I in you* (xiv. 20). And again in the same: *Abide in Me, and I also in you. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit; for without Me ye can do nothing. If a man abide not in Me, he is cast forth* (xv. 4-6; xvii. 22, 23). That this was not seen from the Word before, is because if it had been, it still would not have been received; for the last judgment was not yet accomplished, and before that, the power of hell prevailed over the power of heaven, and man is in the midst between heaven and hell: wherefore, if it had been seen before, the devil, that is hell, would have snatched it out of the hearts of men, and would, moreover, have profaned it. This state of the power of hell was altogether broken by the last judgment, which is now accomplished. Since that judgment, and therefore now, every man who desires to be enlightened and to be wise, can be."

264. II. *A doubt may be inferred against the Divine Providence from the fact, that hitherto men have not known that in every particular of the Word there is a spiritual sense, and that the holiness of the Word is therefrom.* For a doubt may be inferred against the Divine Providence, with the question, Why is this now first revealed? and why revealed through this or that man, and not through some primate of the church? But whether by means of a primate or the servant of a primate, is of the Lord's good pleasure; He knows the nature of the one, and that of the other. But the reason why that sense of the Word was not revealed before, is,—I. Because if it had been, the church would have profaned it, and would thereby have profaned the very sanctity of the Word: II. Neither were genuine truths, in which is the spiritual sense of the Word, revealed by the Lord till after the last judgment had been accomplished, and the new church, which is meant by the Holy Jerusalem, was about to be established by the Lord. But these subjects shall be examined separately. First: *The spiritual sense of the Word was not revealed before, because if it had been, the church would have profaned it, and would thereby have profaned the very sanctity of the Word.* The church, not long after its establishment, was turned into Babylonia, and afterwards into Philistia; and Babylonia does indeed acknowledge the Word, but yet despises it in saying that the Holy Spirit inspires them in their supreme Judgment just as much as it inspired the prophets. That they acknowledge the Word, is for the sake of the vicarship, founded on the Lord's words to Peter; but still they despise the Word, because it does not agree with them. For this reason, too, it is taken

away from the people, and is laid up in monasteries, where few read it. Wherefore if the spiritual sense of the Word, in which is the Lord and at the same time all angelic wisdom, had been disclosed, the Word would have been profaned, not only as now, in its ultimates which are the things contained in the sense of the letter, but in its inmosts also. Philistia, by which is meant faith separate from charity, would also have profaned the spiritual sense of the Word, because it places salvation in certain words of which they may think and speak, and not in goods which they may do, as was before shown; and thus it makes that to be saving which is not saving, and moreover it removes the understanding from that which is to be believed. What have they to do with the light in which the spiritual sense of the Word is? Would it not be turned into darkness? When the natural sense is so turned, what would not be done with the spiritual sense? Does any one of them who has confirmed himself in faith separate from charity, and in justification by that alone, desire to know what the good of life is; what love to the Lord and towards the neighbour is; what charity and what the goods of charity are; what good works are; and the doing of them; or even what faith in its essence is, or any genuine truth that constitutes it? They write volumes, and confirm only that which they call faith; and all the things that have just been named, they say are in that faith. From which it is manifest, that if the spiritual sense of the Word had been disclosed before, it would have come to pass according to the Lord's words in Matthew, *If thine eye be evil, thy whole body shall be full of darkness; if therefore the light which is in thee be darkness, how great is that darkness* (vi. 23). By the eye, in the spiritual sense of the Word, is meant the understanding. Second: *Neither were 4 genuine truths, in which is the spiritual sense of the Word, revealed by the Lord until after the last judgment had been accomplished, and the new church, which is meant by the Holy Jerusalem, was about to be established by the Lord.* It was foretold by the Lord in the Apocalypse, that, after the accomplishment of the last judgment, genuine truths were to be revealed, a new church established, and the spiritual sense of the Word revealed. That the last judgment has been accomplished, is shown in a small work concerning the LAST JUDGMENT, and again in a CONTINUATION of it; also that this is meant by the heaven and earth which were to pass away (Apoc. xxi. 1). That genuine truths are then to be revealed, is foretold by these words in the Apocalypse: *And He that sat upon the throne said, Behold, I make all things new* (xxi. 5; and also in chap. xix. 17, 18; xxi. 18-21; xxii. 1, 2). That then the spiritual sense of the Word is to be revealed (xix. 11-16); this is meant by the White Horse, upon which He who sat was called the Word of God, and was Lord of lords and King of kings; on which subject see

the little work concerning THE WHITE HORSE. That the Holy Jerusalem means the New Church which is then to be established by the Lord, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD (n. 62-65), where this is shown. It is now manifest from this, that the spiritual sense of the Word was to be revealed for a new church which will acknowledge and worship the Lord alone, and hold His Word sacred, will love Divine truths, and reject faith separate from charity. But of this sense of the Word, many things may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 5-26, and subsequent numbers): it may there be seen what the spiritual sense is (n. 5-26); that the spiritual sense is in all things of the Word in general and particular (n. 9-17); that it is from the spiritual sense that the Word is divinely inspired, and holy in every word (n. 18, 19); that the spiritual sense has been hitherto unknown, and why it was not revealed before (n. 20-25); that the spiritual sense will not hereafter be given to any man unless he is in genuine truths from the Lord (n. 26). From these considerations it may now be evident that it is from the Lord's Divine Providence that the spiritual sense has been hidden from the world until the present age, and has been preserved meanwhile in heaven among the angels, who derive their wisdom from it. That sense was known and also cultivated among the ancients who lived before Moses: but because their posterity turned the correspondences, of which alone their Word and consequently their religion consisted, into various idolatries, and the Egyptians turned them into magic, it was from the Lord's Divine Providence closed up, first with the children of Israel, and afterwards with Christians, for the reasons given above; and is now first opened for the Lord's New Church.

265. III. *A doubt may be inferred against the Divine Providence from the fact, that hitherto men have not known that to shun evils as sins is the Christian religion itself.* That this is the Christian religion itself is shown in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from beginning to end; and because faith separate from charity is the only obstacle to its reception, that also is treated of. It is said that men have not known that to shun evils as sins is the Christian religion itself, because almost all are ignorant of it; and yet each one knows it, as may be seen above (n. 258). That hitherto almost all are ignorant of it, is because faith separate has obliterated it; for it affirms that faith alone saves, and not any good work or good of charity; also, that they are no longer under the yoke of the law, but in freedom. They who have heard such things several times, no longer think of any evil of life nor of any good of life; besides, every man from his nature inclines to embrace this idea, and

when he has once embraced it, he thinks no more about the state of his life. This is why it is not known [that to shun evils as sins is the Christian religion itself]. That it is unknown, has been disclosed to me in the spiritual world. I have asked more than a thousand new-comers from the world, whether they know that to shun evils as sins is religion itself: and they have said that they do not know, and that this is something new, not heard of before; but that they have heard that they cannot do good from themselves, and that they are not under the yoke of the law. When I have asked whether they do not know that a man ought to examine himself, see his sins, repent, and then begin a new life, and that otherwise sins are not remitted; and that if sins are not remitted men are not saved; and that this has been read aloud to them as often as they have been to the Holy Supper: they have replied, that they have given no attention to those things, but only to this, that they have remission of sins by means of the Sacrament of the Supper, and that faith does the rest without their knowledge. Again I have said, Why have you taught your little children the Decalogue? Have you not done this that they might know what evils are sins which are to be shunned? or only that they might know these things and believe, and not that they might do? Why, therefore, is it said that this is new? To this they have only been able to reply, that they know and yet do not know: and that they never think of the sixth commandment when they are committing adultery, nor of the seventh commandment when they are stealing or committing fraud, and so on; still less that such things are contrary to the Divine Law, therefore contrary to God. When from the doctrines of the churches and from the Word, I have mentioned many other things which prove that to shun and hold in aversion evils as sins is the Christian religion itself, and that every one has faith so far as he shuns and is averse from them, they have been silent. But they have been convinced that this is true, when they saw that all were examined with respect to the life, and were judged according to the deeds, and no one according to faith separate from life, because every one has faith according to the life. That the Christian world as to the greater part has not known this, is from the law of the Divine Providence that every one is left to act from freedom according to reason, of which above (n. 71-99, and n. 100-128); also from the law that no one is taught immediately from heaven, but mediately through the Word, and doctrine, and preaching from it (of which from n. 154 to 174); and also from all the laws of Permission, which also are laws of the Divine Providence. More on these subjects may be seen above (n. 258).

274.* IV. *A doubt may be inferred against the Divine Providence from the fact, that men have hitherto not known that man lives a man after death; and that this has not been disclosed before.*

The reason they have not known this is, because in those who do not shun evils as sins there lies inwardly hidden the belief that man does not live after death; and they therefore make it of no consequence whether it is said that he lives a man after death, or that he is to rise again at the day of the last judgment; and if by chance a belief in the resurrection comes in, the man says to himself, It will be no worse for me than for others; if I go to hell I shall be in company with many others, and so also if I go to heaven. But yet in all who have any religion there is implanted a knowledge that they live men after death; the idea that they live as souls and not as men, exists only with those whom their own intelligence has infatuated; not with others. That in every one who has any religion there is implanted a knowledge that they live men after death, may be
 2 evident from the following considerations: 1. Who thinks otherwise when dying? 2. What eulogist, when lamenting the dead, does not exalt them to heaven, and place them among angels, conversing with them, and in the enjoyment of happiness?
 3 Besides which others have been deified. 3. Who among the common people does not believe that when he dies, if he has lived well, he will come into a heavenly paradise, be clothed
 4 in white raiment, and enjoy eternal life? 4. What Priest is there who does not say the same or similar things to one about to die? And when he says them, he also believes them, pro-
 5 vided he does not then think of the last judgment. 5. Who does not believe that his little children are in heaven, and that after death he shall see his wife whom he has loved? Who thinks that they are spectres, still less that they are souls or minds floating about the universe? 6. Who contradicts when anything is said about the lot and state of those who have passed out of time into the eternal life? I have said to many that such is the state and lot of these and of those, and I have not yet heard one say that their lot was not yet decided, but that it would be at the time of judgment. 7. Who, when he sees angels painted or sculptured, does not acknowledge them to be such? Who thinks then that they are spirits without bodies, mists or clouds, as some of the learned have thought? 8. The papists believe that their saints are human beings in heaven, and that the rest are somewhere else; the Moham- medans believe the same of their dead; the Africans believe this more than others, likewise many other nations; what then should not the reformed Christians believe, who know it from
 9 the Word? 9. It is also from this knowledge implanted in

* The numbering follows the original. It cannot be changed, on account of the references.

every one, that some aspire to an immortality of fame ; for the knowledge is turned to such aspiration in some, and makes them heroes and brave in war. 10. Inquiry was made in the¹⁰ spiritual world whether this knowledge is implanted in all, and it was found to be implanted in all in their spiritual idea which is of the internal thought, but not in their natural idea which is of the external thought. From these things it may be evident that no doubt ought to be inferred against the Divine Providence from the supposition that it has now been first disclosed that man lives a man after death. It is only the sensual of man that wants to see and to touch that which is to be believed ; he who does not think above that, is in the darkness of night as regards the state of his life.

EVILS ARE PERMITTED FOR THE SAKE OF AN END, WHICH IS SALVATION.

275. IF man were born into the love into which he was created, he would not be in any evil; yea, neither would he know what evil is; for he who has not been in evil, and thus is not in evil, cannot know what evil is; if he were told that this or that is evil, he would not believe that it could be possible. This state is the state of innocence in which were Adam and Eve his wife; the nakedness of which they were not ashamed signified that state. The knowledge of evil after the fall is meant by the eating from the tree of the knowledge of good and evil. The love into which man was created is the love of the neighbour, that he may wish as well to him as to himself, and better; and that he may be in the delight of that love when he does good to the neighbour: scarcely otherwise than as it is with a parent towards his children. This love is truly human: for in it there is what is spiritual, by which it is distinguished from natural love, which brute animals have. If man were born into that love, he would not be born into the thick darkness of ignorance, as every man is now, but into a certain light of knowledge and thence of intelligence; and into these he would also quickly come. He would, indeed, at first creep like a quadruped, but with the endeavour implanted within him to raise himself up upon his feet; for however much like a quadruped, still he would not turn his face downward to the earth, but forward toward heaven, and he would raise himself up, so as to be able also to turn the face upward.

276. But when the love of the neighbour was turned into the love of self, and this love increased, then human love was turned into animal love; and man from being man became a beast, with the difference that he could think of what he felt with the body, and could rationally distinguish one thing from another, and could be instructed, and become a civil and moral and at length a spiritual man. For, as before said, a man has what is spiritual, by which he is distinguished from a brute animal; for by this he is able to know what civil evil and good are, then what moral evil and good are, and also, if he will, what spiritual evil and good are. When the love of the neighbour was turned into the love of self, man could no longer be born into the light

of knowledge and intelligence, but into the thick darkness of ignorance, because into the very ultimate of life, which is called the corporeal-sensual; and could be introduced from this into the interiors of the natural mind by means of instruction, the spiritual always accompanying. The reason why he is born into the ultimate of life, which is called the corporeal-sensual, and therefore into the thick darkness of ignorance, will be seen in what follows. That the love of the neighbour and the love of self are opposite loves, any one can see; for the love of the neighbour wishes well to all from itself, but the love of self wishes well to itself alone from all; the love of the neighbour wishes to serve all, and the love of self wishes all to serve it; the love of the neighbour regards all as its brothers and friends, but the love of self regards all as its servants, and as its enemies if they do not serve; in a word, it regards itself only, and others scarcely as men, whom in heart it holds in less estimation than its horses and dogs; and because it regards them as of so little value, it also makes nothing of doing evil to them; hence come hatreds and revenges, adulteries and whoredoms, thefts and frauds, lies and defamations, harshnesses and cruelties, and other such evils. These are the evils in which man is from birth. That they are permitted for the sake of an end, which is salvation, shall be demonstrated in the following order: I. Every man is in evil, and must be led away from evil that he may be reformed. II. Evils cannot be removed unless they appear. III. So far as evils are removed, they are remitted. IV. The permission of evil is thus for the sake of the end, that there may be salvation.

277. I. *Every man is in evil, and must be led away from evil that he may be reformed.* That every man has hereditary evil, and that from it man is in the concupiscence of many other evils, is known in the church; and hence it is that man cannot do good from himself; for evil does not do good, except such good as has evil within it; the evil which is within is that he does good for the sake of self, and thus only in order that it may appear. That this evil is hereditary from parents is known. It is said to be from Adam and his wife, but this is an error; for every one is born into it from his own parent, and this parent is born into it from his own parent, and he too from his; and so it is transferred successively from one to another; thus it is increased, and it grows as it were to an accumulated mass: and is transmitted to offspring. Hence it is that in man there is nothing sound, but that he is altogether evil. Who feels that it is evil to love himself more than others? Who consequently knows that it is evil; when yet it is the head of evils? That it is hereditary from parents, grandfathers, and great-grandfathers, is manifest from many things that are known in the

world, as that households, families, and even nations, can be distinguished from each other merely by the face; and faces are types of minds (*animus*), and minds are according to affections, which are of the love. Sometimes, too, the face of a great-grandfather returns in a grandson or a great-grandson. I know from the face alone whether a man is a Jew or not, and also from what stock some people are; I do not doubt that others know the same. If affections, which are of the love, are thus derived and handed down from parents, it follows that evils are also, for they are of the affections. But it shall now be told whence this resemblance comes. Every one's soul is from the father, and it is only clothed with a body by the mother. That the soul is from the father, follows not only from what has just been mentioned, but also from many other indications; also from this, that a child from a negro or Moor by a white or European woman, is born black, and on the contrary; and especially from this, that the soul is in the seed, for from the seed impregnation takes place, and the seed is what is clothed with a body by the mother. The seed is the first form of the love in which the father is; it is the form of his reigning love, with its nearest derivations, which are the inmost affections of that love. These affections in every one are veiled over with the decencies of moral life, and with goods belonging partly to civil and partly to spiritual life; these things constitute the external of life even with the evil. Into this external of life, every infant is born; hence it is loveable; but as the child grows to boyhood or to youth, he comes from that external to interior things, and at length to his father's reigning love; and if this has been evil, and has not by various means been tempered and bent by instructors, it becomes his love even as it was his father's. But still the evil is not extirpated, but only removed; of which in what follows. From these things it is evident that every man is in evil.

277 [a]. That man must be led away from evil in order that he may be reformed, is manifest without explanation; for he who is in evil in the world is in evil after his departure from the world; wherefore if evil is not removed in the world, it cannot be removed afterward. Where the tree falls, there it lies. So, also, does man's life, when he dies, remain of like nature. Also, every one is judged according to his deeds; not that they are recounted, but because he returns to them, and acts in like manner, for death is a continuation of life, with the difference that man cannot then be reformed. All reformation is effected completely, that is, in first principles and in ultimates at the same time; and the ultimates are reformed in the world in agreement with the first principles, and they cannot be afterwards, because the ultimates of life that man carries with

him after death, become quiescent, and breathe together, that is act as one with his interiors.

278. II. *Evils cannot be removed unless they appear.* It is not to be understood that man is to do evils, to the end that they may appear; but that he is to examine himself; not only his deeds, but also his thoughts, and what he would do if he did not fear the laws and disgrace; especially what evils he regards in his spirit as allowable, and does not account as sins; for he does them continually. For the purpose that man may examine himself, an understanding has been given him, and this separate from the will, to the end that he may know, understand, and acknowledge what is good and what is evil, and also that he may see of what quality his will is, or what he loves and what he desires. In order that man may see this, there has been given to his understanding higher and lower thought, or interior and exterior thought, so that from higher or interior thought he may see what the will is doing in the lower and exterior thought: he sees this as a man sees his face in a mirror; and when he sees it, and knows what sin is, he can, if he implores the Lord's aid, not will it, but shun it, and afterwards act against it: if not freely, still he can by combat restrain it, and at length hold it in aversion and abominate it; and then, and not before, he first perceives and also feels that evil is evil and that good is good. This then is examining oneself, seeing one's evils, and acknowledging them, confessing them, and afterwards desisting from them. But as there are few who know that this is the Christian religion itself, because those only have charity and faith, and they alone are led by the Lord and do good from Him, therefore something shall be said of those who do not do this work, and still suppose that they have religion in them; they are these: 1. Those who confess themselves guilty of all sins, and do not search out any one sin in themselves. 2. Those who from religion omit the search. 3. Those who on account of worldly matters think nothing about sins, and therefore do not know them. 4. Those who favour them, and therefore cannot know them. 5. With all these, sins do not appear, and therefore cannot be removed. 6. Lastly, the cause, hitherto unknown, shall be made manifest, why evils cannot be removed without the examination, appearance, acknowledgment, confession, and resistance of them.

278 [a]. But these points must be examined one by one, because they are the primaries of the Christian religion on man's part. First: *Of those who confess themselves guilty of all sins, and do not search out any one sin in themselves*; saying, "I am a sinner; I was born in sin; there is nothing sound in me from head to foot; I am nothing but evil; good God, be merciful unto me, pardon me, purify me, save me, make me to walk in purity and the

way of righteousness ;” and so on ; and yet he does not examine himself, and therefore does not know any one evil ; and no one can shun that of which he knows nothing, still less can he fight against it : and he also believes himself to be clean and washed after the confessions, when yet he is unclean and unwashed from the head to the sole of the foot ; for the confession of all is the laying asleep of all and at length brings blindness as to all ; and it is like a universal without any particular, which is nothing.

2 Second : *Of those who from religion omit the search.* They are especially those who separate charity from faith : for they say to themselves, “ Why should I search whether there is evil or good ? Why search for evil, when it does not condemn me ? or why for good, when it does not save me ? It is faith alone, thought of and expressed with trust and confidence, which justifies and purifies from all sin ; and when once I am justified, I am whole before God. I am indeed in evil ; but God wipes this away as soon as it is done, and so it no longer appears ;” and other like things. But who, if he opens his eyes, does not see that such things are empty words, in which there is no reality, because no good appertains to them ? Who cannot think and talk so, even with trust and confidence, when he is at the same time thinking of hell and of eternal damnation ? Does such a one desire to know anything further, either of truth or of good ? Of truth he says, “ What is truth, but that which confirms that faith ?” And of good he says, “ What is good, but that which is in me from that faith ? But, that it may be in me, I must not do it as from myself, because that is meritorious ; and meritorious good is not good.” So he passes all by, even till he does not know what evil is. What then will he examine in himself and see ? Does not his state then become such that the pent-up fire of the concupiscences of evil consumes the interiors of his mind, and lays them waste to the very gate ? This gate only he guards, lest the flame should appear ; but after death this is opened, and then it is visible to all.

3 Third : *Of those who on account of worldly matters think nothing about sins, and therefore do not know them.* These are they who love the world above all things, and do not admit any truth that leads away from any falsity of their religion ; saying to themselves, “ What is that to me ? It is not for me to think of.” Thus they reject the truth the moment they hear it ; and if they hear it, they choke it. These persons do nearly the same when they hear preaching : they retain none of it but some few expressions, and nothing of the substance. As they deal thus with truths, they therefore do not know what good is ; for good and truth act as one ; and from the good which is not from truth, there is no knowledge of evil, unless that it also may be called good, which is done by means of reasonings from falsities. These are they who are meant by the seed which fell among

thorns, of whom the Lord thus speaks: *Other seed fell among thorns, and the thorns sprung up and choked them. These are they, who hear the Word; but the care of this world, and the deceitfulness of riches, choke the Word, so that it becometh unfruitful* (Matt. xiii. 7, 22; Mark iv. 7, 19; Luke viii. 7, 14). Fourth: *Of those who favour sins, and therefore cannot know them.* These are they who acknowledge God, and worship Him according to the usual forms, and confirm within themselves that some evil which is a sin is not a sin: for they disguise it by fallacies and appearances, and so hide its enormity; when they have done this they favour it, and make it their friend and familiar. It is said that they who acknowledge God do this; because others do not regard any evil as sin, for all sin is against God. But let examples illustrate: One covetous of gain makes evil not to be sin, when, from reasons that he fabricates, he makes some kinds of fraud allowable; he does the same who confirms himself in favour of revenge against enemies; and who confirms himself in favour of plundering during war those who are not enemies. Fifth: *With these, sins do not appear, and therefore cannot be removed.* All evil which does not appear, finds fuel for itself; it is like fire in wood under the ashes, and like corrupt blood in a wound that is not opened; for all evil that is kept in, increases, and does not cease till all has been consummated. Wherefore, lest any evil should be kept in, every one is permitted to think in favour of God and against God, also in favour of the holy things of the church and against them, and not be punished for it in the world. Of this the Lord thus says in Isaiah: *From the sole of the foot even unto the head there is no soundness in it, but a wound and sear, and a fresh bruise; they have not been pressed out, neither bound up, neither mollified with ointment. Wash you, make you clean; remove the evil of your doings from before Mine eyes; cease to do evil; learn to do well; then if your sins have been as scarlet, they shall be white as snow; if they have been red like crimson, they shall be as wool. But if ye refuse and rebel, ye shall be devoured by the sword* (i. 6, 16, 17, 18, 20); being devoured by the sword, signifies to perish by the falsity of evil. Sixth: *The cause, hitherto hidden, why evils cannot be removed without the examination, appearance, acknowledgment, confession, and resistance of them.* It has been mentioned in the preceding pages that the universal heaven has been arranged in order into societies according to [the affections of good, and the universal hell into societies according to] the concupiscences of evil opposite to the affections of good. Every man as to his spirit is in some society; in a heavenly society if he is in the affection of good, but in an infernal society if he is in the concupiscence of evil. Man does not know this while he lives in the world, but nevertheless as to his spirit he is in some society; without which he could not live, and through which he is governed by

the Lord. If he is in an infernal society, he cannot be led out of it by the Lord except according to the laws of His Divine Providence, among which also is this, that the man should see that he is there, should desire to go out of it, and should endeavour to do so from himself. This, man can do while he is in the world, but not after death; for then he remains for ever in the society into which he inserted himself while in the world. This is the reason why man is to examine himself, to see and acknowledge his sins, and repent, and afterwards to persevere even to the end of life. That it is so, I could confirm even to full belief from much experience; but this is not the place to adduce the evidence of experience.

279. III. *So far as evils are removed, they are remitted.* It is an error of the age to believe that evils have been separated from man, and even cast out, when they have been remitted: and that the state of man's life can be changed in a moment, even into an opposite state, and that thus man from being evil can become good, consequently can be led out of hell and straightway transferred into heaven, and this from the Lord's immediate mercy. But they who are of this belief and opinion, do not know at all what evil is and what good is, and they know nothing whatever of the state of man's life; and they are wholly ignorant that affections, which belong to the will, are mere changes and variations of the state of the purely organic substances of the mind; and that thoughts, which belong to the understanding, are mere changes and variations of the form of those substances; and that memory is the permanent state of those changes. When all these things are known, it can be clearly seen that no evil can be removed except by successive steps; and that the remission of evil is not its removal. But these things have been stated in the form of a summary; and unless they are demonstrated they may indeed be acknowledged, but still not comprehended; and what is not comprehended, is like a wheel turned round by the hand; wherefore the statements made above must be demonstrated one by one, in the order in which they were presented.

2 First: *It is an error of the age to believe that evils have been separated, and even cast out, when they have been remitted.* It has been given me to know from heaven that all the evil into which man is born, and with which he actually imbues himself, is not separated from man, but is removed so far as not to appear. I was previously in the belief in which are most in the world, that evils when remitted are rejected, and washed off and wiped away, as dirt is washed from the face by water. But it is not so with evils or sins; they all remain; and when after repentance they are remitted, they are moved out of the middle to the sides; and then what is in the midst, because directly under the view, appears as in the light of day, and what is at the sides is

in the shade, and sometimes as it were in the darkness of night: and because evils are not separated, but only removed, that is, sent away to the sides, and as the man may be transferred from the midst to the parts round about, it may also come to pass that he may return into his evils which he has believed to be rejected. For man is such that he can pass from one affection into another, and sometimes into an opposite one, and so from one middle or centre to another; man's affection, while he is in it, constitutes the middle, for then he is in its delight and in its light. There are some men who after death are elevated by the Lord into heaven, because they have lived well, but still they have carried with them the belief that they are clean and pure from sins, and that therefore they are not in a state of impeachment. They are at first clothed in white garments, in accordance with their belief, for white garments signify a state purified from evils. But afterwards they begin to think, as in the world, that they are as it were washed from all evil, and therefore to boast that they are no longer sinners like others; which can hardly be separated from some elation of mind (*animus*) and from some contempt of others compared with themselves; then, therefore, that they may be removed from their imaginary belief, they are sent out of heaven, and remitted into their evils which they had contracted in the world; and at the same time they are shown that they are also in hereditary evils, of which they had no knowledge before: and after they have thus been driven to the acknowledgment that their evils have not been separated from them, but only removed, and that thus they are from themselves impure, yea nothing but evil, and that they are withheld from evils, and kept in goods, by the Lord, and that this appears to them as if from themselves, they are again elevated by the Lord into heaven. Second: *It is an error of the age to believe that the state of man's life can be changed in a moment, and that thus man from being evil can become good, consequently can be led out of hell, and straightway transferred into heaven, and this from the Lord's immediate mercy.* They are in this error who separate charity from faith, and place salvation in faith alone; for they imagine that the mere thought and utterance of the words belonging to that faith, if done with trust and confidence, justify and save; this is also supposed by many to be effected instantaneously, and, if not before, about the last hour of a man's life. These cannot believe otherwise than that the state of man's life can be changed in a moment, and man be saved by immediate mercy. But that the Lord's mercy is not immediate, and that man cannot from being evil become good in a moment, and cannot be led out of hell and transferred into heaven except by the continual operations of the Divine Providence from infancy even to the end of his life, will be seen in the last section of this treatise. Here we will

say only, that all the laws of the Divine Providence have for their end man's reformation, and thus his salvation: therefore the inversion of his state, which from nativity is infernal, into the opposite state which is heavenly; and this can only be done progressively as man withdraws from evil and its delight, and enters into good and its delight. Third: *They who so believe do not know at all what evil is and what good is*; for they do not know that evil is the delight of the concupiscence of acting and thinking contrary to Divine order, and that good is the delight of the affection of acting and thinking according to Divine Order; and that there are myriads of concupiscences entering into and composing every single evil, and myriads of affections in like manner entering into and composing every single good, and that these myriads are in such order and connection in man's interiors that one cannot be changed unless at the same time all are changed. They who do not know this may have the belief or opinion that evil, which to them appears to be a single thing, can easily be removed; and good, which also appears as a single thing, brought in, in its place. These, because they do not know what evil is and what good is, cannot but be of the opinion that instantaneous salvation and immediate mercy are given; but that they are not possible, will be seen in the last section of the present treatise. Fourth: *They who believe in instantaneous salvation and immediate mercy do not know that affections, which belong to the will, are mere changes of the state of the purely organic substances of the mind; and that thoughts, which belong to the understanding, are mere changes and variations of the form of those substances; and that memory is the permanent state of these changes and variations.* Who does not admit the statement, that affections and thoughts are not given except in substances and their forms, which are subjects? And because they are in the brain, which is full of substances and forms, the forms are called purely organic. No one who thinks rationally can help laughing at the fancies of some, that affections and thoughts are not in substantial subjects, but are vapours modified by heat and light, like images appearing in the air and ether; when yet thought can no more be given separate from substantial form than sight separate from its form which is the eye, hearing from its form which is the ear, and taste from its form which is the tongue. Examine the brain, and you will see innumerable substances, and fibres likewise, and that there is nothing there which is not organized. What need is there of any other than this ocular proof? But it is asked, What is affection, and what is thought, there? It may be inferred from all things in general and particular in the body; many viscera are therein, each fixed in its place, and they perform their functions by changes and variations of state and form. That they are en-

gaged in their own operations is known; the stomach in its own, the intestines in theirs, the kidneys in theirs, the liver, pancreas, and spleen in theirs, and the heart and lungs in theirs; and all these are stimulated to their work from within, and to be stimulated from within is by changes and variations of state and form. From this it may be evident that the operations of the purely organic substances of the mind are like these, with the difference that the operations of the organic substances of the body are natural, but those of the mind, spiritual; and that the two make one by correspondences. The nature of the changes and variations of state and form of the organic substances of the mind, which are affections and thoughts, cannot be demonstrated to the eye; but still they may be seen as in a mirror from the changes and variations of the state of the lungs in speaking and singing. There is also a correspondence; for the sound of the voice in speaking and in singing, and also its articulations of sound, which are the words of speech and the modulations of singing, are made by the lungs; and the sound corresponds to the affection and the speech to the thought. They are also produced from these: and this is done by changes and variations in the state and form of the organic substances in the lungs, and from the lungs through the trachea or windpipe in the larynx and glottis, and then in the tongue, and finally in the lips. The first changes and variations of the state and form of the sound takes place in the lungs; the second, in the trachea and larynx; the third, in the glottis by various openings of its orifice; the fourth, in the tongue by its various applications to the palate and the teeth; the fifth, in the lips by their various forms. From these things it may be evident that the mere changes and variations of the state of organic forms, successively continued, produce sounds and their articulations, which are speech and singing. Now because the sound and the speech are produced from no other source than the affections and thoughts of the mind, for they exist from them and never without them, it is manifest that the affections of the will are changes and variations of the state of the purely organic substances of the mind, and that the thoughts of the understanding are changes and variations of the form of those substances, like what have place in the lungs. Since affections and thoughts are mere changes of the state of the mind's forms, it follows that memory is nothing else than the permanent state of these changes; for all changes and variations of state in organic substances are such that having once become habitual they are permanent. Thus the lungs are habituated to produce various sounds in the trachea, also to vary them in the glottis, to articulate them with the tongue, and to modify them in the mouth; and when these organic parts are once habituated [to the changes], these are in them and can be reproduced. That

those changes and variations are infinitely more perfect in the organs of the mind than in those of the body, is evident from what has been said in the treatise concerning the DIVINE LOVE AND WISDOM (n. 199–204), where it has been shown that all perfections increase and ascend with degrees and according to them. On these subjects more may be seen below (n. 319).

280. That sins when they have been remitted have likewise been removed, is also an error of the age. They are in this error who believe that sins have been remitted to them by the sacrament of the Supper, although they have not removed them from themselves by repentance; they also are in it who believe that they are saved by faith alone; also they who believe that they are saved by papal dispensations. All these believe in immediate mercy and instantaneous salvation. But when this is reversed, it becomes a truth, namely, that when sins have been removed they have also been remitted; for repentance precedes remission, and without repentance there is no remission. Wherefore the Lord commanded the disciples to preach repentance for the remission of sins (Luke xxiv. 47); and John preached the baptism of repentance for the remission of sins (Luke iii. 3). The Lord remits the sins of all; He does not accuse and impute; but yet He cannot take them away, except according to the laws of His Divine Providence; for since He said to Peter—when he asked how often he should forgive a brother sinning against him, whether seven times—that he should forgive not only seven times but until seventy times seven (Matt. xviii. 21, 22), what will not the Lord forgive, Who is Mercy itself?

281. IV. *The permission of evil is thus for the sake of the end, that there may be salvation.* It is known that man is in full liberty to think and to will, but not in full liberty to say and to do whatever he thinks and wills. For he may think as an atheist, deny God, and blaspheme the holy things of the Word and the church; yea, he may even desire by word and deed to destroy them even to utter extermination; but civil, moral, and ecclesiastical laws prevent this; wherefore he inwardly cherishes those impious and wicked things, by thinking and willing, and also purposing, but still not doing. A man who is not an atheist is also in full liberty to think of other things that are of evil, as things belonging to fraud, lasciviousness, revenge, and other insanities; and this he also does at times. Who can believe that unless man had full liberty he not only could not² be saved, but would even perish entirely? Now let the cause be heard:—Every man is from birth in evils of many kinds; these evils are in his will; and the things which are in the will are loved; for what a man wills from the interior, that he loves;

and what he loves, he wills; and the love of the will flows into the understanding, and there causes its delight to be felt; thence it comes into the thoughts, and also into the intentions. Wherefore, unless man were permitted to think according to his will's love, which is implanted in him hereditarily, that love would remain shut in, and would in no case come to man's sight; and the love of evil not apparent, is like an enemy in ambush, corrupt blood in an ulcer, poison in the blood, or corruption in the breast; which if kept shut in, induce death. But indeed when a man is allowed to think the evils of his life's love even so far as to the intention, they are cured by spiritual means, as diseases by natural means. Of what quality a man ³ would become if he were not allowed to think according to the delights of his life's love, shall now be described. He would be no longer a man; he would lose his two faculties which are called liberty and rationality, in which humanity itself consists; the delights of those evils would occupy the interiors of his mind, even so far as to unclose the door, and then he would not be able to do otherwise than say and do things like them; and thus he would be insane not only by himself but also before the world, and at length he would not have the sense to cover his nakedness. But lest he should become such, he is indeed permitted to think and to will his hereditary evils, but not to say and do them; and meanwhile he learns civil, moral, and spiritual things, which also enter into his thoughts and remove these insanities; and by these means he is healed by the Lord, but yet, no further than to know how to guard the door, unless he also acknowledges God, and implores His aid, that he may be able to resist the insanities; and so far as he then resists them, so far he does not admit them into his intentions, and at length not into his thoughts. Since, therefore, it is in man's liberty to ⁴ think as he pleases, for the sake of the end that his life's love may come forth from its lurking-places into the light of his understanding, and since he would not otherwise know anything concerning his evil, and thus would not know how to shun it, it follows that it would increase in him to such a degree that no place for restoration would be left in him, and hardly in his children if he should beget any; for the parent's evil is transmitted to the offspring. But the Lord provides that this shall not be so.

282. It would have been possible for the Lord to heal the understanding in every man, and so cause him to think not evil but good, and this by means of various fears, by miracles, by speech with the dead, and by visions and dreams. But to heal the understanding alone, is to heal man outwardly only; for the understanding with its thought is the external of man's life, and the will with its affection is the internal of his life;

wherefore the healing of the understanding only would be like palliative healing, whereby the interior malignity, shut in and wholly prevented from going out, would consume first the near and then the remote parts, even till the whole would be mortified. It is the will itself that must be healed, not by an influx of the understanding into it, for that does not take place, but by instruction and exhortation from the understanding. If the understanding alone were healed, man would become like a dead body embalmed or covered over with fragrant aromatics and roses, which would soon draw from the corpse such a foul stench that they could not be brought near any one's nostrils. So would it be with heavenly truths in the understanding, if the will's evil love were obstructed.

283. The reason why man is permitted to think evils, even so far as to intend them, is, as has been said, that they may be removed by means of civil, moral, and spiritual things; which is done when he thinks that an evil is contrary to what is just and equitable; contrary to what is honourable and becoming; and contrary to good and truth; therefore contrary to the tranquillity, gladness, and blessedness of life. By means of those three things, the Lord heals the love of man's will; and indeed first by fears, and afterwards by loves. But even so far, evils are not separated and cast out of man, but only removed and sent away to the sides; and when they are there, and good is in the midst, then the evils do not appear; for whatever is in the midst is directly under the view, and is seen and perceived. But it must be known, that although good is in the midst, still the man is not therefore in good, unless the evils which are at the sides tend downward or outward; if they look upward or inward they have not been removed, for they are still struggling to return to the midst. They tend and look downward or outward when the man shuns his evils as sins, and still more when he detests them; for then he condemns them, and devotes them to hell, and makes them look thither.

284. Man's understanding is a recipient of both good and evil, and of both truth and falsity; but man's will itself is not; this must be either in evil or in good; it cannot be in both; for the will is the man himself, and his life's love is therein. In the understanding, however, good and evil are separate, like internal and external; therefore man can be internally in evil and externally in good; but still, when a man is being reformed, good and evil are brought together, and then there exists a conflict and combat, which if severe is called temptation; but, if not severe, it goes on as wine or strong drink ferments. If good then conquers, evil with its falsity is removed to the sides, comparatively as the lees fall to the bottom of the vessel, and

good becomes like generous wine after fermentation, and clear strong drink. But if evil conquers, then good with its truth is removed to the sides, and becomes turbid and offensive, like unfermented wine and unfermented strong drink. A comparison with fermentation is given, because leaven in the Word signifies the falsity of evil (as in Hosea vii. 4; Luke xii. 1 and elsewhere).

THE DIVINE PROVIDENCE IS EQUALLY WITH THE EVIL AND THE GOOD.

285. IN every man, whether good or evil, there are two faculties, one of which constitutes the understanding, and the other the will. The faculty which constitutes the understanding, is that he is able to understand and think; this faculty is therefore called rationality. And the faculty which constitutes the will, is that he is able to do so freely; that is, to think, and thence also to speak and to act, provided this is not contrary to reason or rationality; for to act freely, is to act as often as he wills and just as he wills. Since these two faculties are perpetual, and continuous from first to last in all things in general and particular which man thinks and does, and are not in man from himself, but are with him from the Lord, it follows that the Lord's presence, when in them, is also in the single particulars, yea, in the veriest singulars, of man's understanding and thought, also of his will and affection, and thence in the veriest singulars of his speech and action. Remove these faculties from any the veriest singular, and you will not be able to think nor to speak it as a man. That man through these two faculties is man, is able to think and speak, to perceive goods and to understand truths, not only those that are civil and moral but also those that are spiritual, also to be reformed and regenerated,—in a word, that through them he can be conjoined with the Lord, and thereby live for ever,—has been abundantly shown before; as also, that not only good men but also the evil possess these two faculties. Now because these faculties are in man from the Lord, and are not appropriated to man as his own—for the Divine cannot be appropriated to man as his own, but can be adjoined to him, and thereby appear as his own—and because this Divine with man is in his veriest singulars, it follows that the Lord governs the veriest singulars in an evil man as well as in a good man; and the government of the Lord is what is called the Divine Providence.

286. Now because it is a law of the Divine Providence, that man may act from freedom according to reason, that is, from the two faculties, liberty and rationality; and because it is also a law of the Divine Providence, that what a man does appears to him as from himself, and therefore as his own; and also a law,

that evils must be permitted in order that man may be led out of them; it follows, that man can abuse those faculties, and from freedom according to reason confirm whatsoever he pleases; for he can make whatsoever he will to be reasonable, whether it is reasonable in itself or not. Wherefore some say, "What is truth? Am I not able to make true whatever I wish?" "Does not the world also do so?" And whoever does this, does it by reasonings. Take the greatest falsity, and tell an ingenious person to prove it, and he will do so. Tell him, for instance, to prove that man is a beast; or that the soul is like a little spider in its web, and governs the body as the spider does by its threads; or tell him to prove that religion is nothing but a bond of restraint; and he will prove any of these things until it looks as if it were true. What is easier? since he does not know what an appearance is, nor what is a falsity assumed for truth from blind faith. From this it is, that man cannot see² this truth, that the Divine Providence is in the veriest singulars of the understanding and will, or, what is the same, in the veriest singulars of the thoughts and affections in every man, whether evil or good. He confuses himself especially by the thought, that thus evils also would be from the Lord. But that, nevertheless, not the least fraction of evil is from the Lord, but from man, through his confirming in himself the appearance of his thinking, willing, speaking, and acting from himself, will be seen in what now follows; which, that it may be seen clearly, will be demonstrated in this order: I. The Divine Providence, not only with the good but also with the evil, is universal in the veriest singulars; and yet it is not in their evils. II. The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils. III. The evil cannot be wholly led by the Lord away from evil and into good, so long as they believe their own intelligence to be everything, and the Divine Providence nothing. IV. The Lord governs hell by opposites; and the evil who are in the world He governs in hell as to interiors, but not as to exteriors.

287. I. *The Divine Providence, not only with the good but also with the evil, is universal in the veriest singulars; and yet it is not in their evils.* It is shown above that the Divine Providence is in the veriest singulars of man's thoughts and affections; by which is to be understood that man can think and will nothing from himself; but that everything he thinks and wills, and thence says and does, is from influx; if good, from influx from heaven, and if evil, from influx from hell; or, what is the same, that good is from influx from the Lord, and evil from man's proprium. But I know that these things can with difficulty be comprehended, because a distinction is made between that which inflows from heaven or from the Lord, and that which

inflows from hell or from man's proprium; and yet it is said that the Divine Providence is in the veriest singulars of man's thoughts and affections, even so far that man can think and will nothing from himself: yet because it is said that he can also do so from hell, and again from his proprium, there appears to be a contradiction, but still there is not. That there is not, will be seen in what follows, after some things have been premised which will illustrate the matter.

288. That no one can think from himself, but from the Lord, all the angels of heaven confess; while all the spirits of hell say that no one can think from any other than himself. Yet it has several times been shown these spirits that not one of them thinks, nor can think from himself, but that it is from influx; but it was in vain; they were not willing to receive. Experience, however, will teach, first, that everything of thought and affection, even with the spirits of hell, flows in from heaven; but that the inflowing good is there turned into evil, and the truth into falsity, thus everything into the opposite. This was shown thus: A certain truth from the Word was sent down from heaven, and was received by those who were in the upper part of hell, and by them it was sent down into the lower parts, even to the lowest; and in its way it was successively turned into falsity and finally into a falsity altogether opposite to the truth; and they in whom it was changing were thinking the falsity as from themselves, and not knowing otherwise; when yet it was the truth flowing down from heaven, on the way to the lowest hell, thus falsified and perverted. I have heard this so done, three or four times. So is it done with good; this, flowing down from heaven, is changed, as it goes, into the evil opposite to the good. Hence it is manifest, that truth and good proceeding from the Lord, when received by those who are in falsity and in evil, are wholly changed, and pass into another form, even so that the first form does not appear. The like takes place with every evil man; for he as to his spirit is in hell.

289. It has been shown me often that neither does any one in hell think from himself, but from others around him; and that neither do these others think from themselves, but they, too, from others; and that thoughts and affections pass in order from society to society without any one's knowing otherwise than that they are from himself. Some who believed that they thought and willed from themselves, were sent into a society, and were detained in it; communication with the neighbouring societies, to which their thoughts were usually extended, being cut off: and they were then told to think otherwise than the spirits of that society thought, and to compel themselves to

think in opposition; but they confessed that it was impossible for them to do so. This was done with many; and with ² Leibnitz, too, who was also convinced that no one thinks from himself, but from others; and that neither do these others think from themselves; and that all think from influx from heaven, and heaven from influx from the Lord. Some having meditated on this subject said that it is astounding, and that scarcely any one could be brought to believe it, because it is altogether contrary to the appearance; but that still they could not deny it, because it was fully shown. Nevertheless, even while they were wondering, they said that so they are not in fault for thinking evil; also that it thus seems as if evil were from the Lord; and also that they do not comprehend how the Lord alone can cause all to think in such different ways. But these three points are to be unfolded in what follows.

290. To the experiences already adduced, this also is to be added:—When it was given me by the Lord to speak with spirits and angels, this arcanum was at once disclosed to me; for it was told me from heaven that I believed like others that I thought and that I willed from myself, when nevertheless nothing was from myself, but if good it was from the Lord, and if evil, from hell. That such was the case, was also demonstrated to the life, by various thoughts and affections induced upon me; and gradually it was given me to perceive and to feel it; wherefore afterwards, as soon as any evil slipped into my will, or any falsity into my thought, I made search as to whence it came; and this was disclosed to me, and it was also given me to speak with those from whom it came, to confute them, and to compel them to withdraw, and so to take back their evil and falsity and keep them to themselves, and no longer to infuse any such thing into my thought. This has been done a thousand times; and in this state I have now remained for many years, and remain in it still: and yet I seem to myself to think and to will from myself, like others, with no difference; for it is of the Lord's Providence that it should so appear to every one, as was shown above in its proper article. Novitiate spirits wonder at this my state, not seeing otherwise than that I do not think and will anything from myself, and that I am therefore like some empty thing; but I have opened the arcanum to them; and have shown them, further, that I also think more interiorly, and perceive whether what inflows into my exterior thought is from heaven or from hell, rejecting what is from hell, and receiving what is from heaven; and that still I seem to myself, as they to themselves, to think and to will from myself.

291. That all good is from heaven, and all evil from hell is not among the things unknown in the world. It is known

to every one in the church. Who, having been inaugurated into the priesthood in the church, does not teach that all good is from God, and that man cannot from himself take anything which has not been given him from heaven? and also that the devil infuses evils into the thoughts of men, and seduces them, and excites them to do the evils? Wherefore the priest who believes that he preaches from holy zeal, prays that the Holy Spirit may teach him, and direct his thoughts and his speech; and some say that they have sensibly perceived that they have been so actuated; and when their preaching is praised, they piously reply, that they have spoken not from themselves but from God. Wherefore, also, when they see anyone speaking well and doing well, they say that he has been led to it by God; and on the other hand, when they see anyone speaking wickedly and acting wickedly, they say that he has been led to it by the devil. That there is such a mode of speaking in the church is known; but who believes it to be so?

292. That all which a man thinks and wills, and thence what he speaks and does, inflows from the one only Fountain of life; and yet that the only Fountain of life, that is, the Lord, is not the cause of man's thinking evil and falsity, may be illustrated by these things in the natural world: From its sun proceed heat and light, and the two inflow into all subjects and objects which appear before the eyes; not only into good subjects and beautiful objects, but also into evil subjects and ugly objects, and produce in them various things: for they not only inflow into trees which bear good fruits, but also into trees which bear bad fruits, yea even into the fruits themselves, and cause their growth; in like manner they inflow into the good seed, and also into tares; then again into shrubs that have a good use or are wholesome, and also into shrubs that have an evil use or are poisonous; and yet it is the same heat, and the same light, in which there is no cause of evil; but this is in the recipient subjects and² objects. Heat which hatches eggs containing a screech-owl, a horned owl, and a viper, does the same as when it hatches eggs in which lie hidden a dove, a beautiful bird, and a swan. Put eggs of both kinds under a hen, and they will be hatched by her heat, which in itself is free from harm; what then has the heat in common with those evil and noxious things? The heat inflowing into marshy, stercoraceous, putrid, and cadaverous substances does the same as when it inflows into vinous, fragrant, growing, and living substances. Who does not see that the cause is not in the heat, but in the recipient subject? The same light also presents pleasing colours in one object, and disagreeable colours in another; it even brightens itself and shines in objects of dazzling whiteness; and becomes gloomy and dark³ in those inclining to black. It is similar in the spiritual world;

there also are heat and light from its Sun, which is the Lord, which from that Sun inflow into their subjects and objects. The subjects and objects there are angels and spirits, particularly their voluntary and intellectual things; the Heat there is the proceeding Divine Love, and the Light there is the proceeding Divine Wisdom; these are not the cause why they are received by one differently from another; for the Lord says, *He maketh His Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. v. 45). By Sun, in the supreme sense is meant the Divine Love, and by rain, the Divine Wisdom.

293. To this I will add the angelic opinion of will and intelligence in man. It is this: that there is not in any man a grain of will and of prudence that is his own; they say that if there were a grain in anyone, neither heaven nor hell would stand, and the whole human race would perish. The reason, they say, is that myriads of myriads of men, as many as have been born since the creation of the world, constitute heaven and hell; which are arranged in such an order one under the other, that on either side they make a one, heaven forming one beautiful Man, and hell one monstrous Man. If anyone had a grain of will and intelligence of his own, that oneness would not be possible, but would be rent asunder; and with it would perish that Divine Form, which cannot have consistence and permanence except when the Lord is All in all, and they absolutely nothing. A further reason, they say, is that to think and will from self is essentially Divine, and to think and will from God is essentially human; and the Divine itself cannot be appropriated to any man, for thus man would be God. Keep this in mind; and, if you wish, you will have it confirmed by the angels, when after death you come into the spiritual world.

294. It was stated above (n. 289), that some, when they were convinced that no one thinks from himself, but from others, and that all the others think not from themselves, but from influx through heaven from the Lord, said in astonishment that thus they are not to blame for doing evil, also that thus it seems that evil is from the Lord; and also that they do not comprehend that the Lord alone can cause all to think so diversely. Now as these three things cannot but inflow into the thoughts with those who think of effects only from effects, and not of effects from causes, it is necessary that they should be taken up and unfolded from causes. First: *They would thus not be to* ² *blame for doing evil.* For if every thing which a man thinks inflows into him from others, the fault seems to be in those from whom it flows; but yet the fault itself is in him who receives, for he receives it as his own, and neither knows nor desires to

know otherwise; for everyone desires to be his own [*suus*], and to be led by himself, and especially to think and to will from himself; for this is freedom itself, which appears as the proprium in which every man is; wherefore if he knew that what he thinks and wills inflows from another, he would seem to himself like one bound and captive, no longer his own master; and thus would perish all the delight of his life, and at length the human itself. That this is so, I have often seen proved. It was given to some to perceive and feel that they were led by others; they then became so inflamed with anger that they were made as it were of impotent mind; and they said that they would rather be kept bound in hell than not be allowed to think as they will, and to will as they think. Not to be allowed to do so they called being bound as to their very life, which is harder and more intolerable than being bound as to the body. Not to be allowed to speak and do as they think and will, they did not call being bound; because the delight of civil and moral life, which consists in speaking and doing, restrains that, and at the same time as it were mitigates it. Now, since man does not desire to know that he is led to think by others, but desires to think from himself, and also believes that he does so, it follows that he is himself in fault; nor can he remove blame from himself as long as he loves to think what he thinks; but if he does not love to think it, he releases himself from connection with those others. This takes place when he knows that a thing is evil, and therefore desires to shun it and desist from it. Then, also, he is taken by the Lord out of the society which is in that evil, and is transferred into a society in which it is not. But if he knows the evil and does not shun it, then the fault is imputed to him, and he becomes guilty of that evil. Whatever therefore man believes that he does from himself, is said to be done from man, and not from the Lord. Second: *It thus seems that evil is from the Lord.* This may be thought to be the conclusion from what was shown above (n. 288), which is, that good inflowing from the Lord is turned into evil, and truth into falsity in hell. But who cannot see that the evil and the false are not from the good and truth, and thus from the Lord, but from the recipient subject and object, which is in evil and falsity and perverts and inverts that which flows in? as was also fully shown above (n. 292). But whence come evil and falsity with man has been frequently shown in the preceding pages. An experiment was also made in the spiritual world with those who believed that the Lord could remove the evils in the evil, and bring in goods in place of them, and thus transfer all hell into heaven, and save all; but that this is impossible will be seen towards the end of this treatise, where instantaneous salvation and immediate mercy are to be treated of. Third: *They do not comprehend that the Lord alone can cause all to think so diversely.*

The Lord's Divine Love is infinite; and His Divine Wisdom is infinite; and infinite things of love and of wisdom proceed from the Lord; and they inflow with all in heaven, and thence with all in hell, and from both of these with all in the world; wherefore it cannot be wanting to anyone that he thinks and wills; for infinite things are infinitely all things. Those infinite things which proceed from the Lord, inflow not universally only, but also most separately; for the Divine is universal from the veriest singulars: and these Divine veriest singulars are what is called the Universal, as was shown above; and the veriest Divine singular is also infinite. From this it may be evident that the Lord alone causes everyone to think and to will according to his quality, and according to the laws of His own Providence. That all things which are in the Lord, and proceed from the Lord, are infinite, is shown above (n. 46-69); and also in the treatise concerning the DIVINE LOVE AND WISDOM (n. 17-22).

295. II. *The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils.* The character of the Lord's Providence with the good is more easily comprehended than its character with the evil; and as the latter is now treated of, it shall be stated in this series: 1. In every evil there are innumerable things. 2. An evil man from himself continually leads himself deeper into his own evils. 3. The Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it. 4. The withdrawal from evil is effected by the Lord in a thousand ways, even the most secret.

296. In order, therefore, that the Divine Providence with the evil may be distinctly perceived and thus comprehended, the points that have been stated above shall be explained in the order in which they are adduced. First: *In every evil there are innumerable things.* In man's sight every evil appears as one simple thing; so appear hatred and revenge, theft and fraud, adultery and whoredom, pride and haughtiness, and so on; and it is not known that in every evil there are innumerable things, more than there are fibres and vessels in a man's body. For an evil man is a hell in the least form; and hell consists of myriads of myriads, and every one there is in form like a man, though monstrous; and all the fibres and vessels therein are inverted; the spirit is itself an evil, appearing to itself as one; but as many as are the innumerable things in the spirit, so many are the concupiscences of that evil; for every man is his own evil or his own good from the head to the sole of the foot. Since therefore an evil man is such, it is manifest that he is one evil composed of numberless various ones, which are distinctly evils, and which are called concupiscences of evil. From these con-

siderations it follows that all those things, in the order in which they are, are to be restored and converted by the Lord, that the man may be reformed; and that this cannot be done except by the Divine Providence, successively, from the earliest period of man's life to his latest. Every concupiscence of evil in hell, when it is represented, appears like some noxious animal, as a dragon, or a basilisk, or a viper, or a horned owl, or a screech-owl, and so on; so likewise appear the concupiscences of evil in an evil man when he is looked at by the angels. All these forms of concupiscences are to be changed, one by one; the man himself, who as to the spirit appears as a monster-man, or as a devil, is to be so changed as to be like a beautiful angel; and every concupiscence of evil is to be so changed as to appear like a lamb, or a sheep, or like a pigeon and a turtle-dove, just as the affections of good of the angels in heaven appear when they are represented; and to change a dragon into a lamb, a basilisk into a sheep, and an owl into a pigeon can only be done successively by eradicating evil from its seed, and implanting good seed in place of it. But this can only be done comparatively as in the grafting of trees, the roots and some of the trunk of which remain, but still the ingrafted branch turns the sap extracted through the old root into sap making good fruit. The branch to be ingrafted can be taken from no other source than the Lord who is the Tree of Life, which is also according to the Lord's words (John xv. 1-7).

3 Second: *An evil man from himself continually leads himself deeper into his own evils.* It is said, from himself, because all evil is from man, for he turns the good which is from the Lord into evil, as was said above. The very cause of an evil man's leading himself deeper into evil, is that he introduces himself more and more interiorly, and also more and more deeply, into infernal societies, as he wills and does evil; hence also the delight of evil grows; and this so occupies his thoughts, that at length he feels nothing sweeter. And he who has introduced himself more interiorly and deeply into infernal societies, becomes as it were bound around with cords; but as long as he lives in the world, he does not feel the cords; they are as of soft wool, or of smooth threads of silk, which he loves because they titillate; but after death, these bonds from being soft become hard, and

4 instead of titillating they become galling. That the delight of evil receives additions, is known from thefts, robberies, depredations, revenges, tyrannies, the love of gain, and other things. Who does not feel the exaltation of delight in these things according to the success and according to unrestrained indulgence? It is known that a thief feels such delight in thefts that he cannot desist; and, what is wonderful, that he has more love for one stolen coin than for ten that are given him. It would be the same with adulteries, if it had not been provided that that evil should be attended with a loss of potency accord-

ing to the abuse; but yet with many there remains the delight of thinking and speaking about it, and, if nothing more, there is still the lust of touching. But it is not known that this⁵ comes from one's introducing himself into infernal societies more and more interiorly and more and more deeply, as from will and at the same time from thought he commits the evils: if they are in the thought only, and not in the will, he is not yet in an infernal society with the evil; but he enters it when the evils are also in the will. If he then also thinks that this evil is contrary to the precepts of the Decalogue, and regards these as Divine, he then commits it from purpose, and thereby he sinks himself to a depth from which he cannot be led forth except by actual repentance. It should be known that every⁶ man is as to his spirit in the spiritual world, in some society there: an evil man in an infernal society, and a good man in a heavenly society; he also sometimes appears there, while in deep meditation. It should also be known, that as sound with speech diffuses itself in the air in the natural world, so affection together with thought diffuses itself into societies in the spiritual world; there is also a correspondence, for affection corresponds to sound, and thought to speech. Third: *The Divine Provi-*⁷
dence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it. The Divine Providence with evil men is a continual permission, because nothing but evil can go forth from their life; for man, whether he is in good or in evil, cannot be in both at the same time, nor alternately, unless he is lukewarm; and evil of life is not introduced into the will and through it into the thought by the Lord, but by man; and this is called permission. Now, since⁸ all things which an evil man wills and thinks are of permission, the question is, What then is the Divine Providence therein, which is said to be in the veriest singulars, in every man, whether evil or good? But it consists in this, that it continually permits on account of the end, and permits such things as pertain to the end and no others; and that the evils which go forth by permission, it continually examines, separates, and purifies, sending away what are not in agreement, and discharging them through unknown ways. These things are done especially in man's interior will, and from this in his interior thought. The Divine Providence is also continual in providing lest the things which are to be sent away and discharged should be received again by the will; since all things that are received by the will are appropriated to the man; but those that are received by the thought and not by the will are separated and banished. This is the Lord's continual Providence with the evil, which is, as has been said, a continual permission, to the end that there may be a perpetual withdrawal. Of these things man knows scarcely⁹ anything, because he does not perceive them. The chief reason

why he does not perceive them is, that the evils are the evils of the concupiscences of his life's love; and these evils are not felt as evils but as delights, to which no one gives attention. Who attends to the delights of his love? His thought floats on in them, like a boat borne on by a river's current, and there is perceived as it were a fragrant atmosphere, which is inhaled with a full breath; he can only perceive something from them in his external thought, but yet he does not attend to them there, unless he knows well that they are evils. But of this, more in
10 what follows. Fourth: *The withdrawal from evil is effected by the Lord in a thousand ways, even the most secret.* Of these some have been disclosed to me, but only the most general; which are these:—That the delights of concupiscences of which man knows nothing are emitted in companies or in bundles into the interior thoughts which are of man's spirit, and thence into his exterior thoughts, in which they appear under some emotion of delight, pleasantness, or cupidity; and they are there commixed with his natural and sensual delights. The means of separation and purification, and also the ways of withdrawal and removal, are there. The means are chiefly the delights of meditation, of thought, and of reflection for the sake of certain ends which are uses; and the ends which are uses are just as many as are the particulars and singulars of anyone's business and office; and again, just as many as the delights of reflection for the end of appearing as a civil and moral, and also as a spiritual man, besides the undelightful things which sometimes come in. These delights, because they are of his love in the external man, are means for the separation, purification, excretion, and withdrawal of the delights of the concupiscences of evil of the
11 internal man. Take for example an unjust judge, who regards gains or the ties of friendship as the ends or as the uses of his office; interiorly he is continually in those things; but exteriorly, he is striving to act like one learned in the law and just. He is constantly in the delight of meditation, thought, reflection, and purpose, that he may so bend, turn, adapt, and adjust the right that there may still appear to be a conformity with the laws and a semblance of justice; nor does he know that his internal delight consists of cunning, frauds, deceits, clandestine thefts, and many other things; and that that delight, made up of so many delights of the concupiscences of evil, rules in all things in general and particular of the external thought, in which are the delights of appearing to be just and sincere. The internal delights are let down into these external delights, being commixed like various kinds of food in the stomach; and there they are separated, purified, and drawn away; but still this is done with only the more grievous delights of concupiscences; for with an evil man there take place no other separation, purification, and withdrawal, than of the more grievous evils from the

less grievous; while with a good man there take place not only ¹² the separation, purification, and withdrawal of the more grievous evils, but also of the less grievous; and this is accomplished by means of the delights of the affections for what is good and true and what is just and sincere, into which he comes in proportion as he regards evils as sins and therefore shuns them and holds them in aversion, and still more if he fights against them. These are the means by which the Lord purifies all who are saved. He also purifies the same persons by external means, which have regard to reputation and honour, and sometimes to gain; but yet in these the Lord implants the delights of the affections of good and truth, by which they are directed and fitted to become delights of the love of the neighbour. If one ¹³ were to see the delights of the concupiscences of evil at once in any form, or if he were to perceive them distinctly by any sense, he would see and perceive them to be so numerous that they could not be defined; for the whole of hell is nothing but a form of all the concupiscences of evil, and there is there no concupiscence of evil exactly like another or the same as another, nor can there be to eternity; and of these numberless concupiscences man knows hardly any thing, still less how they are connected; and yet the Lord by His Divine Providence continually permits them to come out, to the end that they may be withdrawn, which is effected in every order and series. An evil man is a hell in the least form, as a good man is a heaven in the least form. That the withdrawal from evils is effected ¹⁴ by the Lord in a thousand ways, even the most secret, cannot be better seen, and thus concluded upon, than from the secret operations of the soul in the body. Those of which man takes cognisance are as follows: that the food which he is about to eat he looks at, perceives by its odour, hungers for, tastes, grinds with the teeth, rolls to the œsophagus with the tongue, and so into the stomach. But the soul's secret workings, of which man knows nothing because he does not feel them, are these: that the stomach rolls about the food received, opens and separates it by means of solvent, that is, digests it, offers fitting portions of it to the little mouths there opening, and to the veins which drink them in; that it sends some to the blood, some to the lymphatic vessels, some to the lacteal vessels of the mesentery, and some down to the intestines; finally, that the chyle conveyed through the thoracic duct from its receptacle in the mesentery is carried into the *vena cava*, and so into the heart, and from the heart into the lungs, and thence through the left ventricle of the heart into the aorta, and from this by its branches to the viscera of the whole body, and also to the kidneys; in each of which there is effected a separation of the blood, a purification, and a withdrawal of heterogeneous substances; not to speak of how the heart presents its blood, when defecated in

the lungs, to the brain, which is done through the arteries called the carotids; and how the brain returns the blood, vivified, to the *vena cava* just above where the thoracic duct brings in the
 15 chyle, and so back again to the heart. These, and innumerable others besides, are the secret workings of the soul in the body. Man perceives nothing of these operations, and he who is not versed in the science of anatomy knows nothing of them. And yet similar things take place in the interiors of man's mind; for nothing can take place in the body except from the mind; for man's mind is his spirit, and his spirit is equally a man, with the sole difference that the things which are done in the body are done naturally, and the things done in the mind are done spiritually; there is a complete similitude. From these considerations it is manifest that the Divine Providence works in every man in a thousand ways, even the most secret, and that it is constant in its end to purify him, because it is in the end of saving him; and that nothing more is incumbent on man than to remove the evils in the external man. The rest the Lord provides, if He is implored.

297. III. *The evil cannot be wholly led by the Lord away from evil and into good, so long as they believe their own intelligence to be everything, and the Divine Providence nothing.* It seems as if man could withdraw himself from evil, provided he thinks this or that to be contrary to the common good, contrary to what is useful, and contrary to the law of the nation and of nations. This an evil man can do as well as a good one, provided he is such by birth or by practice that he can, with clearness, think analytically and rationally inwardly in himself. Yet, nevertheless, he cannot withdraw himself from evil; because the faculty of understanding and perceiving things, even abstractly, is given by the Lord to every one, evil and good alike, as has been shown above throughout; but nevertheless, man by means of that faculty cannot deliver himself from evil; for evil is of the will, and the understanding does not inflow into the will, except with light only, enlightening and teaching; and if the heat of the will, that is, the man's life's love, is glowing from the concupiscence of evil, it is then cold as to the affection of good; wherefore he does not receive, but either rejects or extinguishes it, or by some devised falsity turns it into evil. It is in this as with the light of winter, which is equally clear with the light of summer, which acts similarly when inflowing into the cold trees. But this can be seen more fully in the following order:
 1. One's own intelligence, when the will is in evil, sees nothing but falsity, and neither desires nor is able to see anything else.
 2. If one's own intelligence then sees truth, it averts itself or falsifies it.
 3. The Divine Providence continually causes man to see truth, and gives likewise the affection of perceiving it, and

also of receiving it. 4. Man is thereby withdrawn from evil, not by himself but by the Lord.

298. But that these things may appear before the rational man, whether he is evil or good, thus whether he is in the light of winter or of summer, for colours in both appear alike, they are to be explained in their order. First: *One's own intelligence, when the will is in evil, sees nothing but falsity, and neither desires nor is able to see anything else.* This has often been shown in the spiritual world. Every man, when he becomes a spirit, which is the case after death, for he then puts off the material body and puts on the spiritual, is introduced by turns into the two states of his life, the external and the internal. While he is in the external state, he speaks and also acts rationally and wisely, just as a rational and wise man does in the world; he can also teach others many things which belong to moral and civil life; and if he has been a preacher, he can also teach things belonging to spiritual life. But when from this external state he is let into his internal, and the external is put to sleep and the internal is awakened, then if he is evil the scene is changed: from being rational he becomes sensual, and from being wise he becomes insane; for he then thinks from the evil of his will and its delight, thus from his own intelligence, and sees nothing but falsity, and does nothing but evil, believing that wickedness is wisdom and that cunning is prudence; and from his own intelligence he believes himself to be a deity, and with the whole mind he imbibes wicked arts. Such 2 insanities I have often seen; I have also seen spirits let into these alternate states two or three times within an hour; and then it was given them to see their insanities, and also to acknowledge them; yet they did not desire to remain in a rational and moral state, but turned themselves of their own accord back to their sensual and insane internal state: for they loved this more than the other, because the delight of their life's love was in it. Who can believe that an evil man is such within his external form, and that he undergoes such a transformation when he comes into the internal state? From this experience alone it may be evident what is the quality of man's own intelligence, when he thinks and acts from the evil of his will. The case is different with the good; when they are let from the external into the internal state, they become still wiser and more moral. Second: *If one's own intelligence then 3 sees truth, it either averts itself, or falsifies it.* Man has a voluntary proprium, and an intellectual proprium; the voluntary proprium is evil, and the intellectual proprium is the falsity therefrom; the latter is meant by the will of man (*vir*), and the former, by the will of the flesh, in John i. 13. The voluntary proprium is in its essence the love of self, and the intellectual

proprium is pride from that love; these two are like two married partners, and their marriage is called the marriage of evil and falsity. Every evil spirit is introduced into this marriage before he is in hell; and when he is there he does not know what good is, for he calls his evil good, because he feels it as delightful; and then he also turns away from the truth, nor does he desire to see it, because he sees the falsity agreeing with his evil as the eye sees what is beautiful, and he
 4 hears it as the ear hears what is harmonious. Third: *The Divine Providence continually causes man to see truth, and also gives the affection of perceiving it and of receiving it.* This is done, because the Divine Providence acts from the interior, and inflows through it into exteriors, or from the spiritual into the things which are in the natural man; and by the light of heaven illuminates the understanding, and by the heat of heaven vivifies the will. The light of heaven is in its essence Divine Wisdom, and the heat of heaven is in its essence Divine Love; and from the Divine Wisdom nothing else can inflow but truth, and from the Divine Love nothing but good can inflow; and from the latter the Lord gives in the understanding the affection of seeing truth and also of perceiving and receiving it: thus a man becomes man not only as to the external face but as to the internal. Who does not desire to appear as a rational and spiritual man? And who does not know that he desires to seem so, that he may be believed by others to be a true man? If therefore he is rational and spiritual in the external form only, and not at the same time in the internal, is he a man? Is he any thing but as a player upon the stage, or as an ape with a face almost human? May it not hence be known that he alone is a man who is inwardly what he desires to seem to others? He who acknowledges the one, must acknowledge the other. One's own intelligence can induce the human form on the externals only; but the Divine Providence induces that form on the internals, and through internals on the externals; and when it has been so induced, the man does not merely
 5 appear to be man, but he is man. Fourth: *Man is thereby withdrawn from evil, not by himself but by the Lord.* That when the Divine Providence enables man to see truth, and at the same time gives him the affection for it, he can be withdrawn from evil, is because truth shows and dictates; and when the will does what is thus shown and dictated, it conjoins itself with the truth, and in itself it turns truth into good; for the truth becomes of its love, and what is of the love is good. All reformation is effected by means of truth, and not without it; for without truth the will is continually in its evil, and if it consults the understanding it is not instructed, but the evil is
 6 confirmed by falsities. As regards intelligence, it appears as his own and proper to him, as well with a good man as with an

evil man; and besides, a good man is bound to act from intelligence as if it were his own, just as much as an evil man; but he who believes in the Divine Providence is withdrawn from evil, while he who does not believe is not withdrawn; and he believes who acknowledges evil to be sin, and desires to be withdrawn from it; and he does not believe who does not so acknowledge and desire. The difference between these two kinds of intelligence is like the difference between what is believed to be in itself, and what is believed not to be in itself but yet as in itself; and it is also like the difference between an external without such an internal as is similar to itself, and an external with a similar internal; thus like that between the words and gestures of mimics and actors who personate kings, princes, and generals, and the kings, princes, and generals themselves; the latter are such both interiorly and exteriorly, but the others exteriorly only; and when this exterior is put off, they are called comedians, actors, and players.

299. IV. *The Lord governs hell by opposites; and the evil who are in the world He governs in hell as to interiors, and not as to exteriors.* He who does not know the quality of heaven and of hell, is wholly unable to know the quality of man's mind; the mind of man being his spirit which lives after death. The reason is because the mind or spirit of man in the whole of its form is that in which heaven, or hell is; there is not the slightest difference, except that one is the greatest and the other the least, or that one is the effigy and the other the type. Wherefore, a man as to the mind or spirit is either a heaven or a hell in the least form; he is a heaven who is led by the Lord, and he is a hell who is led by his own proprium. Now, forasmuch as it has been given me to know of what quality heaven is and of what quality hell is, and as it is important to know what is man's quality as to his mind or spirit, I wish to describe both briefly.

300. All who are in heaven are nothing but affections of good, and thence thoughts of truth; and all who are in hell are nothing but concupiscences of evil, and thence imaginations of falsity; which are so arranged on both sides that the concupiscences of evil and the imaginations of falsity in hell are directly opposite to the affections of good and the thoughts of truth in heaven; wherefore hell is under heaven, diametrically opposite to it; that is, diametrically opposite like two men lying in opposite ways to each other, or standing as antipodes, thus inverted, and meeting at the soles of the feet, and kicking with the heel. Sometimes, also, hell appears in such position or so turned with respect to heaven. The reason is that those who are in hell make concupiscences of evil the head, and affections of good the feet; while those who are in heaven make affections of good the head,

and concupiscences of evil the soles of the feet; hence the mutual opposition. It is said that there are affections of good and thence thoughts of truth in heaven, and that in hell there are concupiscences of evil and thence imaginations of falsity; and this means that there are spirits and angels there who are such; for everyone is his own affection or his own concupiscence; an angel of heaven is his own affection, and a spirit of hell is his own concupiscence.

301. That the angels of heaven are affections of good, and thence thoughts of truth, is because they are recipients of Divine Love and Wisdom from the Lord; and all affections of good are from the Divine Love, and all thoughts of truth are from the Divine Wisdom. But that the spirits of hell are concupiscences of evil, and thence imaginations of falsity, is because they are in the love of self and in their own intelligence; and all concupiscences of evil are from the love of self, and the imaginations of falsity are from one's own intelligence.

302. The arrangement of affections in heaven, and of concupiscences in hell, is wonderful, and known to the Lord alone; in each they are distinguished into genera and species, and are so conjoined together as to act as a one; and because they are distinguished into genera and species, they are distinguished into greater and lesser societies: and because they are so joined together as to act as a one, they are conjoined like all the things that are in man. Hence heaven in its form is like a beautiful man, whose soul is the Divine Love and Wisdom, therefore the Lord; and hell in its form is like a monstrous man, whose soul is the love of self and his own intelligence, therefore the devil; for there is no devil who is sole lord there, but the love of self is so called.

303. But that the quality of heaven and of hell may be better known, let the delights of good be substituted for the affections of good, and the delights of evil for the concupiscences of evil; for there exists no affection or concupiscence without delights, for these constitute the life of every one. These delights are what are distinguished and conjoined in the manner above stated concerning affections of good and concupiscences of evil. The delight of his own affection fills and surrounds every angel of heaven, and a general delight fills and surrounds every society of heaven, and the delight of all together or a most general delight fills and surrounds the universal heaven. In like manner the delight of his own concupiscence fills and surrounds every spirit of hell, and a general delight every society of hell, and the delight of all or a most general delight fills and surrounds all hell. Since the affections of heaven and the con-

cupiscences of hell, as was stated above, are diametrically opposed to each other, it is manifest that the delight of heaven is so undelightful in hell that it cannot be sustained; and, on the other hand, that the delight of hell is so undelightful in heaven that it cannot be borne. Hence come antipathy, aversion, and separation.

304. These delights, because they constitute the life of every one in particular, and of all in general, are not sensibly perceived by those who are in them, but their opposites are sensibly perceived when they come near, especially when they are turned into odours; for every particular delight corresponds to an odour, and in the spiritual world can be converted into it; and then the general delight in heaven is sensibly perceived as the odour of a garden, with variety according to the fragrances there from the flowers and fruits; and the general delight in hell is sensibly perceived as stagnant water, into which different kinds of filth have been thrown, with variety according to the evil smells from the putrid and offensive things therein. But how the delight of any affection of good in heaven, and the delight of the concupiscence of evil in hell, is felt, it has also been given me to know; but it would be prolix to explain it here.

305. I have heard many new-comers from the world complaining that they had not known that their life's lot would be according to the affections of their love; saying that in the world they have not thought of those affections, still less of their delights, because they loved what was delightful to them; and that they had merely believed that every one's lot would be according to thoughts from intelligence, especially according to thoughts from piety and also from faith. But answer was given them: that they could have known, if they had desired, that evil of life is disagreeable to heaven and undelightful to God, but is agreeable to hell and delightful to the devil; and on the other hand, that good of life is agreeable to heaven and delightful to God, but disagreeable to hell and undelightful to the devil; consequently, also, that evil in itself stinks, and good is in itself fragrant: and since they might have known this if they had desired, why did they not shun evils, as infernal and diabolical, and why did they favour evils merely because they were delightful? And as they knew now that the delights of evil smell so noisomely, they might also know that they who abound in them cannot come into heaven. After this reply they betook themselves to those who were in similar delights, because there and not elsewhere could they breathe.

306. From the idea now given of heaven and hell, it may be evident of what quality man's mind is; for, as has been stated,

man's mind or spirit is either a heaven or a hell in the least form; that is, its interiors are mere affections and thoughts thence, distinguished into genera and species, as into greater and lesser societies, and so conjoined as to act as a one; also that the Lord governs them in the same way as He governs heaven or hell. That man is either a heaven or a hell in the least form, may be seen in the work concerning HEAVEN AND HELL, published at London in the year 1758 (n. 51-87).

307. Now to the proposition in question:—That the Lord governs hell by opposites; and that the evil who are in the world He governs in hell, as to interiors and not as to exteriors. Concerning the first, *That the Lord governs hell by opposites*, it was shown above (n. 288, 289), that the angels of heaven are not in love and wisdom, or in the affection of good and thence the thought of truth, from themselves, but from the Lord; also that good and truth inflow from heaven into hell, and that good is there turned into evil, and truth into falsity, because the interiors of the minds of those therein are turned in opposite directions. Now since all things in hell are opposite to all things in heaven, it follows that the Lord governs hell by² opposites. Second: *The evil who are in the world, the Lord governs in hell*. This is because man as to his spirit is in the spiritual world, and in some society there; in an infernal society if he is evil, and in a heavenly society if he is good; for man's mind, which in itself is spiritual, cannot be elsewhere than among the spiritual, among whom he also comes after death; that it is so, has also been stated and shown above. But a man is not there in the same manner as a spirit is who is enrolled in the society; for man is continually in a state of reformation; wherefore, if he is evil, he is transferred by the Lord from one society of hell to another according to his life and its changes; but if he suffers himself to be reformed, he is led out of hell, and raised into heaven, and there also he is transferred from one society to another, and this continues even until death, after which he is no longer carried from society to society there, because he is then no longer in any state of reformation, but remains in the state in which he is according to the life. Wherefore, when a man dies he is enrolled in his own place.

³ Third: *The Lord thus governs the evil in the world as to interiors, but otherwise as to exteriors*. The Lord governs the interiors of man's mind as has now been stated; but the exteriors He governs in the world of spirits, which is intermediate between heaven and hell. The reason is because man is, for the most part, different in externals from what he is in internals; for in externals he can feign himself an angel of light, and yet be in internals a spirit of darkness; therefore his external is governed in one way, and his internal in another. So long as he is in the

world his external is governed in the world of spirits, but the internal is governed either in heaven or in hell; wherefore also, when he dies he comes first into the world of spirits, and there into his external; and this is there put off; which being done, he is borne into his own place, in which he is enrolled. What the world of spirits is, and what its quality, may be seen in the work concerning HEAVEN AND HELL, published at London in the year 1758 (n. 421-535).

THE DIVINE PROVIDENCE APPROPRIATES NEITHER
EVIL NOR GOOD TO ANY ONE, BUT HIS OWN
PRUDENCE APPROPRIATES BOTH.

308. It is believed by almost every one that man thinks and wills from himself, and thence speaks and acts from himself. Who can believe otherwise, while he believes from himself? since the appearance of its being so is so strong that it does not differ at all from actually thinking, willing, speaking, and acting from himself, which nevertheless are not possible. In ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM, it is demonstrated that there is one only Life, and that men are recipients of life; also that man's will is the receptacle of love, and his understanding the receptacle of wisdom, which two are that only Life. It is also there demonstrated that it is from creation, and thence from the Divine Providence continually, that this life should appear in man in such a likeness as if it were his, therefore as if it were his own; but that this is an appearance, to the end that man may be a receptacle. It is also demonstrated above (n. 288-294), that no man thinks from himself, but from others; nor these others from themselves, but all from the Lord, and that this is so with both the evil man and the good man; also that this is known in the Christian world, especially with those who not only say but also believe that all good and truth are from the Lord, also all wisdom, and thus faith and charity; and moreover that all evil and falsity are from the devil or ² from hell. From all this no other conclusion can follow than that everything which a man thinks and wills inflows; and since all speech flows from thought, as an effect from its cause, and in like manner all action flows from will, it follows that everything which a man speaks and does also inflows, although derivatively or mediately. That all inflows which a man sees, hears, smells, tastes, and feels, cannot be denied; why not that which a man thinks and wills? Can there be any other difference than that into the organs of the external senses or those of the body, such things inflow as are in the natural world; and that into the organic substances of the internal senses or of the mind, such things inflow as are in the spiritual world? consequently, that as the organs of the external senses or of the body are receptacles of natural objects, so the organic substances of the internal senses or of the mind are receptacles of spiritual

objects. Such being the state of man, what then is his proprium. 3 His proprium does not consist in being a receptacle of such or such things, because this proprium is no other than his quality with respect to reception, it is not the proprium of life; for by the proprium no one understands other than that he lives from himself, and therefore thinks and wills from himself; but that this proprium is not in man, yea, that it cannot exist with any man, follows from the things stated above.

309. But I will relate what I have heard from some in the spiritual world. They were of those who believed their own prudence to be everything, and the Divine Providence nothing. I said that man has no proprium, unless you choose to call his being a subject of this or that kind, or his being an organ of this or that kind, or a form of this or that kind, his proprium; but this is not the proprium that is meant, for it is only his quality; moreover no man has any proprium, such as proprium is commonly understood to be. They who ascribed all things to their own prudence, who may also be called proprietors in their own imagination, became so enraged that a flame appeared from the nostrils, and said, "You are speaking things that are paradoxical and insane; would not a man thus be nothing and emptiness? or an idea and a fantasy? or a graven image or a statue?" But I 2 could only reply, that it is paradoxical and insane to believe that man is life from himself, and that wisdom and prudence do not inflow from God, but are in man, thus also good which is of charity and truth which is of faith. To attribute these latter to oneself is called insane by every wise man, and consequently it is also paradoxical; and, moreover, they who do so are like those who occupy the house and property of another, and while there persuade themselves that they are their own; or like managers and stewards who believe all things belonging to their lord to be theirs; and like ministering servants, to whom their lord has given talents and pounds to trade with, if they had not rendered an account, but kept them as theirs, and so acted as thieves. It can be said of all these that they are insane, yea, 3 that they are nothing and emptiness, also that they are idealists, because they have not in themselves from the Lord good which is the very esse of life, neither therefore truth. Wherefore such are also called dead, and likewise nothing and emptiness, in Isaiah xl. 17, 23; and elsewhere, formers of an image; and again, graven images and statues. But of these things, more in what follows, which will be considered in this order: I. What one's own prudence is, and what prudence not one's own is. II. Man from his own prudence persuades himself and confirms with himself that all good and truth are from himself and in himself; in like manner all evil and falsity. III. Everything of which man has persuaded himself and which he has confirmed

in himself, remains in him as his proprium. IV. If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor would he appropriate evil to himself and make himself guilty of it.

310. I. *What one's own prudence is, and what prudence not one's own is.* They are in their own prudence who confirm appearances with themselves, and make them truths; especially the appearance that one's own prudence is everything, and the Divine Providence nothing, unless something universal; which yet cannot exist, without singulars from which it is, as was shown above. They are also in fallacies; for every appearance confirmed as a truth becomes a fallacy; and to the extent that they confirm themselves from fallacies they become naturalists; and so far they believe nothing but what they are able at the same time to perceive by some sense of the body, chiefly by the sense of sight, because this sense especially acts as one with thought. These finally become sensual; and if they confirm themselves in favour of nature against God, they close the interiors of their minds, and interpose as it were a veil, and afterwards they think below the veil, but not of anything that is above it. These sensual ones were called by the ancients serpents of the tree of knowledge; and in the spiritual world it is said of them that, as they confirm themselves, so they close up the interiors of their minds, even at length to the nose; for the nose signifies the perception of truth, and therefore they² have none. Of what quality they are, shall now be told. They are more crafty and subtle than others, and ingenious reasoners; and they call craftiness and subtlety intelligence and wisdom; nor do they know otherwise. Those who are not of this character they regard as simple and stupid, especially worshippers of God and confessors of the Divine Providence. As to the interior principles of their minds, of which they know little, they are like those called Machiavelians, who regard murders, adulteries, thefts, and false-witness, viewed in themselves, as of no account; and if they reason against them, it is solely from prudence, lest they³ should appear of such a character. Of man's life in the world they think only that it is like the life of a beast; and of man's life after death, that it is like vital vapour, which rising out of the corpse or the grave settles back again, and so dies. From this is the insanity that spirits and angels are air, and, with those who have been enjoined to believe in eternal life, that the souls of men are the same, and so do not see, hear, and speak, are therefore blind, deaf, and dumb, and merely think in the particle of their air; they say, How can the soul be anything else? Have not the external senses died together with the body? And that they cannot receive them again before the soul is

reunited with the body; and because they have been able to comprehend the state of the soul after death sensually only, and not spiritually, they have established this state; otherwise belief in eternal life would have perished. They especially confirm in themselves the love of self, calling it the fire of life and the incentive to the various uses in a kingdom. And because they are of such a character, they are also idols of self; and their thoughts, because they are fallacies and from fallacies, are images of falsity; and because they favour the delights of concupiscences, they are satans and devils; those being called satans who confirm in themselves the concupiscences of evil, and devils those who live them. It has also been given me to know of 4 what quality the most cunning sensual men are. Their hell is deep down, behind, and they wish to be invisible; wherefore they appear there flying about like spectres, which are their fantasies, and are called Genii. Some of them were once let out of that hell, that I might know their character; they at once applied themselves to my neck, beneath the occiput, and thence entered into my affections; not wishing to enter my thoughts, which they dexterously avoided; and they varied my affections one after another, with the intention of bending them insensibly into their opposites, which are the concupiscences of evil; and because they did not touch the thoughts, they would have bent and inverted them without my knowledge, if the Lord had not averted it. Such do they become, who in the world do not 5 believe that there is any such thing as Divine Providence, and who examine nothing in others but their cupidities and desires; and thus they lead them on until they have domination over them; and because they do this so clandestinely and cunningly that another does not know, and because after death they become like themselves, therefore as soon as they come into the spiritual world they are cast down into that hell. Seen in the light of heaven, they appear without a nose; and what is remarkable, although they are so cunning still they are more sensual than the rest. As the ancients called a sensual man a 6 serpent, and as such a man is shrewd, cunning, and an ingenious reasoner above others, therefore it is said: *Now the serpent was more subtle than any beast of the field* (Gen. iii. 1); and the Lord says: *Be ye therefore wise as serpents and simple as doves* (Matt. x. 16); and also, the dragon, which is likewise called the old serpent, the devil, and satan, is described as *having seven heads and ten horns, and seven crowns upon his heads* (Apoc. xii. 3, 9). By the seven heads is signified cunning; by the ten horns, the power of persuading by fallacies; and by the seven crowns, the holy things of the Word and the church profaned.

311. From this description of one's own prudence, and of those who are in it, it may be seen of what quality prudence

not one's own is, and of what quality they are who are in it; namely, that prudence not one's own is the prudence of those who do not confirm in themselves that intelligence and wisdom are from man; for they say, How can one be wise from himself, and how can one do good from himself? And when they say this, they see in themselves that it is so, for they think interiorly; and they also believe that others think so too, especially the learned, because they do not know that any one can

² think exteriorly only. They are not in fallacies by any confirmations of appearances; wherefore they know and perceive that murders, adulteries, thefts, and false-witness are sins, and they therefore shun them; also that wickedness is not wisdom, and that cunning is not intelligence; when they hear ingenious reasonings from fallacies, they wonder, and laugh to themselves. The reason is because with them there is no veil between interiors and exteriors, or between the spiritual and the natural things of the mind, as there is with the sensual; wherefore they receive influx from heaven, by which they see such things in-

³ teriorly. They speak more simply and sincerely than others, and place wisdom in the life, not in talking. They are comparatively like lambs and sheep, while those who are in their own prudence are like wolves and foxes: and they are like those who live in a house, and see heaven through the windows; but they who are in their own prudence are like those who live in the basement of a house, and through their windows see only what is below the level of the ground; and they are like those who stand on a mountain, and see those who are in their own

⁴ prudence like persons wandering in valleys and forests. From these considerations it may be evident that the prudence that is not one's own is prudence from the Lord, of a similar appearance in externals to one's own prudence, but wholly unlike it in internals. Prudence not one's own appears in internals in the spiritual world as a man, but one's own prudence appears as an image apparently vital from this circumstance alone, that those who are in that prudence still have rationality and liberty, or the faculty of understanding and of willing, and thence of speaking and acting, and that by those faculties they can also feign that they are men. They are such images, because evils and falsities do not live, but goods and truths only; and because they know this from their rationality (for if they did not know it they would not counterfeit them), they possess a human

⁵ vitality in their semblances. Who cannot know that a man is such as he is interiorly; consequently, that he is a man who is interiorly what he desires to seem to be exteriorly; and that he is an image who is a man exteriorly only, and not interiorly? Think as you speak, in favour of God, religion, justice, and sincerity, and you will be a man; and then the Divine Provi-

dence will be your prudence, and you will see in others that one's own prudence is insanity.

312. II. *Man from his own prudence persuades himself and confirms with himself that all good and truth are from himself and in himself; in like manner all evil and falsity.* Let an argument be drawn from the analogy between natural good and truth and spiritual good and truth. It is asked, What are truth and good in the sight of the eye? Is not that the truth there which is called beautiful, and the good there which is called delightful? for delight is felt in seeing beautiful things. What are truth and good in the hearing? Is not that the truth there which is called harmonious, and the good there which is called charming? for the charm is felt in hearing harmonious sounds. So also with the other senses. From this it is manifest what natural truth and good are. Now let it be considered what spiritual truth and good are. Is spiritual truth anything else than the beautiful and the harmonious in spiritual things and objects? And is spiritual good anything other than the delight and pleasantness from the perception of their beauty or their harmony? Let it now be seen whether anything can be said² of the one different from what is said of the other; or of the spiritual, different from what is said of the natural. Of the natural it is said, that the beauty and delight in the eye inflow from objects; and that the harmony and charm in the ear inflow from musical instruments. What is there different in the organic substances of the mind? It is said of the organic substances of the mind, that these things are in them, and of the natural things, or the senses of the body, that these things inflow into them. But if it is asked why it is said that they inflow, there can be no other reply than that it is so said because a distance appears. But why [in the other case] is it said that they are in them? There can be no other reply than that it is because no distance appears. It follows, then, that it is the appearance of distance which causes a different belief concerning what man thinks and perceives, from that concerning what he sees and hears. But this ceases, when it is known that the spiritual is not in distance as the natural is. Think of the sun and the moon, or of Rome and Constantinople: are they not in the thought without distance, provided this thought is not conjoined with experience acquired through sight or hearing? Why then persuade yourself, that because no distance is apparent in the thought, good and truth, and also evil and falsity are there, and do not flow in? To this I will add this experi-³ence, which is common in the spiritual world: One spirit can infuse his thoughts and affections into another spirit, and the latter not know but that what is infused is of his own thought and affection; this is there called thinking from another, and

thinking in another. I have seen this a thousand times, and I have also done it a hundred times myself; and yet the appearance of distance was remarkable. But as soon as they knew that it was another who introduced these thoughts and affections, they were indignant and turned themselves away; acknowledging, however, that in the internal sight or the thought the distance does not appear unless detected as in the external* sight or the eye, and that hence [or from the appearance of distance] is the belief that there is influx. To this I will add my every-day experience. Evil spirits have very often injected into my thought evils and falsities, which have with me appeared as if in me and from me, or as if I thought them myself; but because I knew that they were evils and falsities, I inquired who had injected them; and they who had done so were discovered and driven away; and they had been at a very great distance from me. From this it may be evident that all evil with its falsity inflows from hell, and all good with its truth inflows from the Lord; and that both seem as if they were in man.

313. The quality of those who are in their own prudence, and the quality of those who are in prudence not their own, and who are thus in the Divine Providence, is described in the Word by Adam and his wife Eve in the garden of Eden, where there were two trees, one of life, and the other of the knowledge of good and evil; and by their eating of this latter tree. That by Adam and his wife Eve, in the internal or spiritual sense is meant and described the Most Ancient Church of the Lord on this earth, which was more noble and celestial than the succeeding churches, may be seen above (n. 241). The signification of the other things is as follows:—By the garden of Eden is signified the wisdom of the men of that church; by the tree of life, the Lord as to the Divine Providence; and by the tree of knowledge, man as to his own prudence; the serpent signifies the sensual and the proprium of man, which in itself is the love of self and the pride of his own intelligence, thus the devil and satan; by eating from off the tree of knowledge is signified the appropriation of good and truth, as being not from the Lord and hence the Lord's, but as being from man and hence man's. And because good and truth are the Divine things themselves with man—for by good is meant everything of love, and by truth everything of wisdom—therefore if man claims these to himself as his, he cannot believe otherwise than that he is as God; wherefore the serpent said, *In the day ye eat thereof, your eyes shall be opened and ye shall be as God, knowing good and evil* (Gen. iii. 5). So also do they who are in the love of self and thence in the pride of their own intelligence, in hell. The con-

* The Latin here reads "*interno*."

demnation of the serpent signifies the condemnation of one's own love and one's own intelligence; by the condemnation of Eve is signified the condemnation of the voluntary proprium, and by Adam's condemnation is signified the condemnation of the intellectual proprium; by the thorn and the thistle which the earth would bring forth to him, are signified mere falsity and evil; by the expulsion from the garden, is signified the deprivation of wisdom; by the guarding of the way to the tree of life, the Lord's care lest the holy things of the Word and the church should be violated; by the fig-leaves with which they covered their nakedness are signified moral truths by which were veiled the things of their love and pride; and by the coats of skin with which they were afterwards clothed, are signified the appearances of truth in which alone they were. This is the spiritual meaning of those things. But let him who chooses remain in the sense of the letter; only let him know that it is so understood in heaven.

314. Of what quality they are who are infatuated from their own intelligence, may be evident from their fancies in matters of interior judgment; for example, concerning influx, concerning thought, and concerning life. Of *Influx* they think inversely, as that the sight of the eye inflows into the internal sight of the mind, which is the understanding; and that the hearing of the ear inflows into the internal hearing, which also is the understanding; and they do not perceive that the understanding from the will inflows into the eye and the ear, and not only makes those senses, but also uses them as its instruments in the natural world. But because this is not in accordance with the appearance, they do not perceive it, if it is merely said that the natural does not inflow into the spiritual but that the spiritual inflows into the natural; but they then still think, What is the spiritual but a purer natural? also, Is it not apparent that if the eye sees anything beautiful, and the ear hears anything harmonious, the mind, which is the understanding and the will, is delighted? Not knowing that the eye does not see from itself, nor the tongue taste from itself, nor the nostrils smell from themselves, nor the skin feel from itself; but that it is man's mind or spirit which there perceives things by the sense, and from it is affected according to its quality; but that still man's mind or spirit does not feel them from itself, but from the Lord; and that to think otherwise is to think from appearances, and if these are confirmed, from fallacies. Of *Thought* they say, that it is something² modified in the air, varied according to its objects, and enlarged according to culture; thus that the ideas of the thoughts are images, like meteors, appearing in the air; and that the memory is the tablet on which they have been impressed: not knowing that thoughts are in substances purely organic as much as the

sight and the hearing are in theirs. Only let them examine the brain, and they will see that it is full of such substances; injure them and you will become delirious; destroy them and you will die. But what thought is, and what memory, may be seen above (near the end of n. 279). Of *Life* they know no other than that it is a certain activity of nature, which makes itself felt in various ways, as a living body moves itself organically. If it is said that so nature lives, they deny this, but say that nature gives life. If it is said, Is not life then dissipated when the body dies? they answer that life remains in a particle of air that is called the soul. If it is said, What is God then? Is He Life itself, or not? At this they are silent, and do not wish to make known what they think. If it is said, Will you not allow that Divine Love and Wisdom are Life itself? they answer, What is love and what is wisdom? For in their fallacies they do not see what they are, nor what God is. These things are adduced that it may be seen how man is infatuated by his own prudence, for the reason that he draws all conclusions from appearances and hence from fallacies.

316.* The reason why man's own prudence persuades and confirms that all good and truth are from man and in man, is because his own prudence is his intellectual proprium inflowing from the love of self, which is man's voluntary proprium; and proprium cannot do otherwise than make all things his own; for he cannot be elevated from it. All who are led by the Lord's Divine Providence are elevated from the proprium; and then they see that all good and truth are from the Lord; yea, they see also that what is in man from the Lord is always the Lord's, and never man's. He who believes otherwise is like one who has the goods of his master deposited with him, and claims them for himself or appropriates them as his own; who is not a steward, but a thief; and because the proprium of man is nothing but evil, he therefore also immerses them in his evil, whereby they would be consumed as pearls cast into dung or into vinegar.

317. III. *Everything of which man has persuaded himself and which he has confirmed in himself, remains in him as his proprium.* It is believed by many that no truth can be seen by man except from things proved; but this is a falsity. In the civil and economical affairs of a kingdom and a republic, what is useful and good cannot be seen without a knowledge of many statutes and ordinances there; nor in judicial matters, unless the laws are known; nor in the natural things, as in physics, chemistry, anatomy, mechanics, and so on, unless a man has been instructed in the sciences. But in things purely rational,

* The numbering here follows the original.

moral, and spiritual, truths appear from their very light; provided man, from a right education has become somewhat rational, moral, and spiritual. The reason is because every man as to his spirit, which is that which thinks, is in the spiritual world, and is one among those who are there; and is consequently in spiritual light, which illustrates the interiors of his understanding, and, as it were, dictates. For spiritual light is in its essence the Divine Truth of the Lord's Divine Wisdom. Hence it is that man is able to think analytically, to conclude concerning what is just and right in judicial affairs, to see what is honourable in moral life and good in spiritual life; and also many truths, which do not fall into darkness except from confirmed falsities. Man sees these things, comparatively, scarcely otherwise than he sees another's mind [*animus*] from his face, and perceives his affections from the sound of his speech, without any other knowledge than what is ingrafted in every one. Why should not man in some measure see from influx the interiors of his life, which are spiritual and moral, when there is no animal that does not from influx know its own necessities, which are natural? A bird knows how to build its nest, lay its eggs, hatch its young, and is acquainted with its food; besides other wonderful things, which are called instincts.

318. But how man's state is changed from confirmations and thence persuasions, shall now be stated, and in the following order: 1. There is nothing that cannot be confirmed, and falsity, more than the truth. 2. When falsity is confirmed, truth does not appear; but from truth confirmed, falsity becomes apparent. 3. To be able to confirm whatever one pleases is not intelligence, but only ingenuity, which may exist even with the worst of men. 4. There is confirmation that is intellectual and not at the same time voluntary; but all voluntary confirmation is also intellectual. 5. The confirmation of evil that is voluntary and at the same time intellectual, causes man to believe that his own prudence is everything, and the Divine Providence nothing; but not intellectual confirmation alone. 6. Everything confirmed from the will and at the same time by the understanding remains for ever; but not that which has been only confirmed by the understanding. As regards the First:² *There is nothing that cannot be confirmed, and falsity more than the truth.* What cannot be confirmed, when it is confirmed by atheists that God is not the Creator of the universe, but that nature is her own creatrix; that religion is only a bond, and this for the simple and the common people; that man is like a beast, and dies like one; and when it is confirmed that adulteries are allowable, likewise clandestine theft, frauds, and deceitful plots; that cunning is intelligence, and wickedness wisdom? Who does not confirm his own heresy?

Are there not volumes filled with confirmations for the two heresies that reign in the Christian world? Make up ten heresies, even abstruse ones, and tell an ingenious man to confirm them, and he will confirm them all. If you afterwards see them from the confirmations only, will you not see falsities as truths? Inasmuch as all falsity shines in the natural man from its appearances and fallacies, and truth only in the spiritual man, it is manifest that falsity can be confirmed more
 3 than truth. In order that it may be known that every falsity and every evil can be confirmed until the falsity appears like truth, and the evil like good, let it be proved, for example, that light is darkness, and darkness light. May it not be said, What is light in itself? Is it not merely something appearing in the eye according to its state? What is light to the closed eye? Have not bats and owls such eyes, that they see light as darkness and darkness as light? I have heard of some men who saw in this same manner; and of the infernals, that although they are in darkness, they still see each other. Has not man light in his dreams at midnight? So is not darkness light, and light darkness? But it may be answered: What of this? Light is light as truth is truth; and darkness is darkness as falsity is
 4 falsity. Take another example: Let it be proved that a raven is white. May it not be said that its blackness is only a shade which is not its real self? Its feathers are inwardly white; so is its body; and these are the substances of which the raven consists. Because its blackness is a shade, therefore the raven grows white when it becomes old; such have been seen. What is black in itself but white? Pulverize black glass, and you will see that the powder is white. Wherefore, when you say the raven is black, you speak from the shadow and not from the reality. But the reply may be, What of this? In this way all birds would be called white. These things, although contrary to sound reason, have been adduced that it may be seen that falsity directly opposite to the truth, and evil directly opposite
 5 to good, can be confirmed. Second: *When falsity is confirmed, truth does not appear; but from truth confirmed, falsity becomes apparent.* All falsity is in darkness, and all truth in light; and in darkness nothing appears, nor indeed is it known what anything is except by handling it; in light it is otherwise. Therefore, also, in the Word falsities are called darkness, and hence they who are in falsities are said to walk in darkness and in the shadow of death; and on the other hand truths are there called light, and therefore they who are in truths are said to walk in
 6 the light, and are called sons of light. That when falsity has been confirmed truth does not appear, and that from truth confirmed falsity becomes apparent, is manifest from many things. For example, who would see any spiritual truth unless the Word taught it? Would there not be merely thick dark-

ness that could not be dispelled except by the light in which the Word is, and except in him who is willing to be enlightened? What heretic can see his falsities unless he admits the genuine truth of the church? He does not see it before. I have spoken with those who have confirmed themselves in faith separate from charity: and when they were asked whether they saw the many things in the Word concerning love and charity, works and deeds, of keeping the commandments, and that he is called blessed and wise who does them, and foolish who does them not,—they said, that whilst they were reading those things they did not see otherwise than that they were faith, and so they passed them by, as it were with their eyes shut. They⁷ who have confirmed themselves in falsities are like those who look at marks on a wall; and in the shades of evening they see that marked part in their fancy like a horseman or a man; which visionary image is dispelled by the light of day flowing in. Who can have a sense of the spiritual uncleanness of adultery but one who is in the spiritual cleanness of chastity? Who can have a sense of the cruelty of revenge, but one who is in good from love of the neighbour? Who that is an adulterer, or that is desirous of revenge, does not sneer at those who call the delights of those things infernal, and who on the other hand call the delights of conjugal love and of love of the neighbour heavenly? And so on. Third: *To be able to confirm whatever*⁸
one pleases is not intelligence, but only ingenuity, which may exist even with the worst of men. There are some exceedingly skilful confirmers who do not know any truth, and yet can confirm both truth and falsity; and some of them say, What is truth? Is there any? Is not that true which I make true? And yet in the world these are believed to be intelligent; yet nevertheless they are but plasterers of the wall. None others are intelligent but those who perceive truth to be truth, and confirm this by truths continually perceived. But little difference can be seen between those of the two classes, because the difference cannot be seen between the light of confirmation and the light of the perception of truth; nor does it appear otherwise than that those who are in the light of confirmation are also in the light of the perception of truth; when nevertheless the difference between them is like that between illusive light and genuine light; and illusive light in the spiritual world is such that inflowing genuine light is turned into darkness. There is such an illusive light with many in hell, who when sent forth into genuine light see nothing at all. From these considerations it is manifest that to be able to confirm whatever one pleases is merely ingenuity, and may exist even with the worst of men. Fourth: *There is confirmation that is intellectual and not at the*⁹
same time voluntary; but all voluntary confirmation is also intellectual. Let this be illustrated by examples. They who

confirm faith separate from charity and yet live a life of charity, in general they who confirm falsity of doctrine and nevertheless do not live according to it, are they who are in intellectual confirmation and not at the same time in voluntary confirmation. But they who confirm falsity of doctrine and live according to it, are they who are in voluntary and at the same time in intellectual confirmation. The reason is that the understanding does not inflow into the will, but the will into the understanding. It is also manifest from this what the falsity of evil is, and what the falsity not of evil is. The falsity which is not of evil can be conjoined with good, while the falsity of evil cannot, the reason is because the falsity not of evil is falsity in the understanding and not in the will, and the falsity of evil is

10 falsity in the understanding from evil in the will. Fifth: *The confirmation of evil that is voluntary and at the same time intellectual, causes man to believe that his own prudence is everything, and the Divine Providence nothing; but not intellectual confirmation alone.* There are many who confirm in themselves their own prudence from appearances in the world, but still do not deny the Divine Providence; with them there is only intellectual confirmation; but with those who at the same time deny the Divine Providence, there is also voluntary confirmation; but this, together with persuasion, is chiefly with those who are

11 worshippers of nature and also worshippers of self. Sixth: *Everything confirmed by the will and at the same time by the understanding, remains for ever; but not that which has been only confirmed by the understanding:* For that which is of the understanding alone is not in the man, but is outside him; it is only in the thought; and nothing enters man and is appropriated to him but what is accepted by the will; for this becomes of his life's love. That this remains to eternity, will be shewn in the number now following.

319. That everything confirmed in the will and at the same time from the understanding remains for ever, is because every man (*homo*) is his own love, and the love is of his will; and also because every man is his own good or his own evil; for all that is called good which is of the love, and in like manner evil. Since man is his own love, he is also the form of his own love, and may be called the organ of his own life's love. It was said above (n. 279), that a man's affections of love and the thoughts thence are changes and variations of the state and form of the organic substances of his mind. What, and of what quality these changes and variations are, shall now be stated. An idea of them may be gathered from the heart and lungs, where there are alternate expansions and compressions, or dilatations and contractions; which in the heart are called systole and diastole; and in the lungs, respirations, which are reciprocal distensions

and contractions or the stretchings apart and the closing together of its lobes. These are the changes and variations of the state of the heart and lungs. Similar things exist in the other viscera of the body, and also entirely similar in their parts, by which the blood and the animal juice are received and moved onward. There are also similar things in the organic forms of ² the mind, which are the subjects of man's affections and thoughts, as was shown above; with the difference, that their expansions and compressions, or reciprocations, are relatively in such higher perfection that they cannot be expressed in words of natural language, but only in words of spiritual language, which can sound only like calling them vortical ingyration and egyrations after the manner of perpetual helices curving inwards wonderfully combined into forms receptive of life. But of what quality these ³ purely organic substances and forms are with the evil, and of what quality with the good, shall now be stated. With the good the helices turn forward, but in the evil backward; and the substances and forms which have the windings forward, are turned towards the Lord, and receive influx from Him; but those which have the windings turned backward, are turned towards hell, and receive influx thence. It is to be known that so far as they are turned backward, so far they are open behind and closed in front; and on the other hand, that so far as they are turned forward, they are opened in front and closed behind. From this it may be evident what kind of a form or what kind ⁴ of organ an evil man is, and what kind of a form or what kind of organ a good man is, namely, that they turn in contrary directions; and as the turning when once induced cannot be bent back, it is manifest that such as man is when he dies, such he remains for ever. It is the love of man's will which makes the turning, or which converts and inverts; for, as was said above, every man is his own love. Hence it is that everyone after death goes the way of his own love; he who is in a good love to heaven, and he who is in an evil love to hell; nor does he rest but in that society where his reigning love is; and what is wonderful, everyone knows the way; it is as if he scented it with his nostrils.

320. IV. *If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor would he appropriate evil to himself and make himself guilty of it.* But as these things are contrary to the belief of those who have confirmed in themselves the appearance that wisdom and prudence are from man, and do not flow in according to the state of the organization of men's minds (of which just above, n. 319), therefore they are to be demonstrated; and for the sake of distinctness, this shall be done in the following

order: 1. He who confirms in himself the appearance that wisdom and prudence are from man, and hence are in him as his own, cannot see but that otherwise he would not be a man, but either a beast or a statue; when yet the contrary is the truth. 2. To believe and think, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, appears like an impossibility; when yet it is truly human, and thus angelic. 3. So to believe and think, is impossible to those who do not acknowledge the Divine of the Lord, and who do not acknowledge evils to be sins; but it is possible to those who acknowledge those two things. 4. They who are in these two acknowledgments only reflect upon the evils within them, and reject them from themselves to hell, from whence they are, as far as they shun them, and hold them in aversion as sins. 5. Thus the Divine Providence does not appropriate evil to anyone, nor good to anyone, but man's own prudence appropriates both.

321. But these things shall be explained in the order of their presentation. First: *He who confirms in himself the appearance that wisdom and prudence are from man and in man as his own, cannot see but that otherwise he would not be a man, but either a beast or a statue; when yet the contrary is the truth.* It is from a law of the Divine Providence that man should think as from himself, and should act prudently as from himself, but still should acknowledge that this is from the Lord. Hence it follows that he who thinks and acts prudently as from himself, and at the same time acknowledges that this is from the Lord, is a man; but not he who confirms with himself that everything which he thinks and does is from himself; nor yet he who, because he knows that wisdom and prudence are from God, still waits for influx; for this one becomes like a statue, and the other like a beast. That he who waits for influx is like a statue, is evident; for he must stand or sit motionless, with hands hanging down, and eyes either shut, or open without blinking, neither thinking nor breathing. What life has he
 2 then? That he who believes that all things which he thinks and does are from himself is not unlike a beast, is also evident; for he thinks only from the natural mind, which is common to man and beast, and not from the spiritual rational mind which is the truly human mind; for this mind acknowledges that God alone thinks from Himself, and that man thinks from God: wherefore, also, such a person knows no difference between a man and a beast, except that a man talks and a beast makes
 3 sounds; and he believes that both die alike. Of those who await influx something more shall be said. They do not receive any influx, except that a few, who from the heart desire it, occasionally receive some response through a vivid perception

in thought, or by tacit and rarely by manifest speech in the response; which is then to the effect, that they should think and act as they will and as they can, and that he who acts wisely is wise, and he who acts foolishly is foolish: and they are never instructed what to believe and to do; and this, lest human rationality and liberty should perish, which are for the sake of every one's acting from freedom according to reason, to all appearance as from himself. They who are instructed by influx what to believe or what to do, are not instructed by the Lord, nor by any angel of heaven, but by some enthusiastic Quaker or Moravian spirit, and are led astray. All influx from the Lord takes place by the enlightenment of the understanding, and by the affection of truth, and through the latter into the former. Second: *To believe and think, as is the truth, that all 4 good and truth are from the Lord, and all evil and falsity from hell, appears like an impossibility; when yet it is truly human, and thus angelic.* To believe and think that all good and truth are from God seems possible, provided nothing further is said. The reason is because it is according to theological faith, contrary to which it is not allowable to think. But to believe and think that all evil and falsity are from hell, appears impossible; because thus it would also be believed that man can think nothing. But still man thinks as from himself, even though from hell; because the Lord grants to everyone that thought appears in him as his own, from whatever source it may be; otherwise he would not live as a man, nor could he be led out of hell and introduced into heaven, that is, reformed, as has been frequently shown above. Therefore also the Lord gives man to know and 5 thence to think that he is in hell if he is in evil, and that he thinks from hell if he thinks from evil; and He also gives him to think of means whereby he may go forth from hell, and not think from it, but may come into heaven and think there from the Lord; and He also gives man freedom of choice. From which it may be seen that man may think evil and falsity as from himself, and may also think that this and that are evil and false; consequently that it is only an appearance that it is from himself, without which appearance man would not be man. It is essentially human and thus angelic to think from the truth; and this is the truth, that man does not think from himself, but that it is given him by the Lord to think, to all appearance as from himself. Third: *So to believe and think, is 6 impossible to those who do not acknowledge the Divine of the Lord, and who do not acknowledge evils to be sins; but it is possible to those who acknowledge these two things.* That it is impossible to those who do not acknowledge the Lord's Divine, is because the Lord alone enables man to think and to will; and those who do not acknowledge the Lord's Divine, being disjoined from Him, believe that they think from themselves. That it is also

impossible to those who do not acknowledge that evils are sins, is because they think from hell; and every one there, imagines that he thinks from himself. But that it is possible to those who acknowledge these two things, may be evident from the things that were adduced abundantly above (n. 288-294).

7 Fourth: *They who are in these two acknowledgments only reflect upon the evils within them, and reject them from themselves to hell, from whence they are, so far as they shun them, and hold them in aversion as sins.* Who does not know, or cannot know, that evil is from hell and good from heaven? And who may not therefore know that so far as man shuns evil and holds it in aversion, so far he shuns and is averse from hell? And who may not therefore know that so far as any one shuns evil and holds it in aversion, so far he wills and loves good; consequently, so far he is taken out of hell by the Lord, and led to heaven? Every rational man is able to see these things, provided he knows that there are a heaven and a hell, and that evil is from its own origin, and good from its own. Now if a man reflects upon the evils with himself, which is the same as examining himself, and shuns them, he then extricates himself from hell, and casts it behind him; and introduces himself into heaven, and there looks at the Lord face to face. Man is said to do this, but he does it as from himself, yet then from the Lord. When man from a good heart and from pious faith acknowledges this truth, then it lies inwardly hidden in everything that he afterwards thinks and does as from himself; like the prolific principle in a seed, which inwardly accompanies its growth even to new seed; and like pleasure in the appetite for food that a man has once acknowledged to be wholesome for him; in a word, it is like heart and soul in everything that he

8 thinks and does. Fifth: *Thus the Divine Providence does not appropriate evil to any one, nor good to any one, but man's own prudence appropriates both.* This follows from all that has now been said. Good is the end of the Divine Providence; this it therefore purposes in all its working. Wherefore it does not appropriate good to any one, for good would thus become meritorious; nor does it appropriate evil to any one, for thus it would make him guilty of the evil. Nevertheless man does both from his proprium, because this is nothing but evil; the proprium of his will is the love of self, and the proprium of his understanding is the pride of his own intelligence; and from this is his own prudence.

EVERY MAN IS ABLE TO BE REFORMED, AND
THERE IS NO PREDESTINATION.

322. SOUND reason dictates that all were predestined to heaven, and no one to hell; for all are born men, and hence the image of God is in them. The image of God is in them in that they are able to understand truth and to do good. To be able to understand truth is from the Divine Wisdom, and to be able to do good is from the Divine Love; this power is the image of God, which remains with the same man, and is not eradicated. Hence it is that he can be made a civil and moral man; and he who is civil and moral can also be made spiritual, for the civil and moral is the receptacle of the spiritual. He is called a civil man who knows the laws of the kingdom wherein he is a citizen, and lives according to them; and he is called a moral man who makes these laws his morals and his virtues, and from reason lives them. I will now tell how a civil and ² moral life is the receptacle of spiritual life:—Live these laws, not only as civil and moral laws, but also as Divine laws, and you will be a spiritual man. There scarcely exists a nation so barbarous as not to have ordained by laws that murder must not be committed, that there must not be whoredom with the wife of another, that there must not be theft, nor false-witness, nor violation of that which is another's. The civil and moral man keeps these laws, that he may be, or may seem to be, a good citizen; but if he does not at the same time regard these laws as Divine, he is only a civil and moral natural man; while if he also regards them as Divine, he becomes a civil and moral spiritual man. The difference is, that the latter is not only a good citizen of the earthly kingdom, but also a good citizen of the heavenly kingdom; while the former is only a good citizen of the earthly, but not of the heavenly kingdom. The goods which they do, distinguish them; the goods which civil and moral natural men do, are not in themselves good, for the man and the world are in them; the goods which are done by civil and moral spiritual men, are good in themselves, because the Lord and heaven are in them. From these considerations it ³ may be evident that every man, because he was born that he might be made a civil and moral natural man, was also born that he might be made a civil and moral spiritual man. It is only that he should acknowledge God, and not do evils because

they are against God, but do goods because they are with God; by this means spirit comes into his civil and moral things, and they live; but without these things there is no spirit in them, and they therefore do not live. Wherefore the natural man, however civilly and morally he may act, is called dead; but the 4 spiritual man is called alive. It is from the Lord's Divine Providence that every nation has some religion; and the primary thing of every religion is to acknowledge that there is a God, for otherwise it is not called a religion; and every nation that lives according to its religion, that is, which does not do evil because it is against its God, receives something spiritual in its natural. Who, when he hears some Gentile say that he will not do this or that evil because it is against his God, does not say to himself, "Is not this man saved?" It seems as if it could not be otherwise. Sound reason dictates this to him. 5 Now on the other hand, when he hears a Christian say, "I make no account of this evil and that; what is meant by saying that it is against God?" who does not say to himself, "Is this man saved? It seems impossible." Sound reason dictates this, also. If he says, "I was born a Christian, I have been baptized, I have known the Lord, I have read the Word, I have attended the sacrament of the Supper;" is all this anything when he does not regard murders as sins, or the revenge that inspires them, adulteries, clandestine thefts, false testimony or lies, and various kinds of violence? Does such a man think of God, or of any eternal life? Does he think that these exist? Does not sound reason dictate that such a person cannot be saved? These things have been said of the Christian; because the Gentile more than the Christian thinks concerning God from religion in his life. But on these points more shall be said in what follows, in this order: I. The end of creation is a heaven from the human race. II. Hence it is from the Divine Providence that every man is able to be saved; and they are saved who acknowledge God and live well. III. The man himself is in fault if he is not saved. IV. Thus all have been predestined to heaven, and no one to hell.

323. *The end of creation is a heaven from the human race.* That heaven consists of none but those who have been born men, is shown in the work concerning HEAVEN AND HELL (published in London in the year 1758), and also above; and because heaven consists of no others, it follows that the end of creation is a heaven from the human race. That this was the end of creation was indeed demonstrated above (n. 27-45); but it will be seen still more clearly from an explanation of these points: 1. Every man is created that he may live for ever. 2. Every man is created that he may live for ever in a blessed state. 3. Thus every man is created that he may come into

heaven. 4. The Divine Love cannot do otherwise than will this; and the Divine Wisdom cannot do otherwise than provide it.

324. Inasmuch as it can also be seen from these considerations that the Divine Providence is no other predestination than to heaven, and that it cannot be changed into any other, it is here to be demonstrated, in the order set forth, that the end of creation is a heaven from the human race. First: *Every man is created that he may live for ever.* In the treatise concerning the DIVINE LOVE AND WISDOM, Parts Third and Fifth, it is shown that there are in every man three degrees of life, which are called the natural, the spiritual, and the celestial; and that these degrees are actually in every man; but that in beasts there is but one degree of life, which is similar to the ultimate degree in man, called the natural. From which it follows, that man by the elevation of his life to the Lord, is in such a state above the beasts that he is able to understand such things as are of the Divine Wisdom, and to will such things as are of the Divine Love, in this manner to receive the Divine; and he who is able to receive the Divine, so as to see and perceive it in himself, cannot be otherwise than conjoined with the Lord, and through this conjunction live for ever. What would the Lord² have to do with all the creation of the universe, unless He had also created images and likenesses of Himself, to whom He could communicate His Divine? Otherwise, what else would there be but making something to be and not to be, or to exist and not to exist, and this for no other purpose than that He might be able from afar to contemplate mere vicissitudes and continual changes as upon some stage? What would there be Divine in these things, unless they were on account of the end that they may serve as subjects which should receive the Divine more nearly, and see and feel it? And as the Divine is of glory inexhaustible, would He keep it to Himself alone, and could He do so? For love wishes to communicate its own to another, yea, to give as much of its own as possible. What then must not the Divine Love, which is infinite? Can it give, and take away again? Would not this be giving what is about to perish, which inwardly in itself is nothing? because when it perishes it becomes nothing; that which Is, not being in it. But it gives what Is, or what does not cease to be; and this is eternal. In order³ that every man may live for ever, what is mortal in him is taken away. His mortal part is his material body, which is taken away by its death. Thus his immortal part, which is his mind, is uncovered, and he then becomes a spirit in human form; his mind is that spirit. That the mind of man cannot die, was seen by the sages or wise men of old; for they said, In what way can the soul or the mind die, when it is able to be wise?

Few at this day know their interior idea on this subject; but it was that which descended from heaven into their general perception, namely, that God is Wisdom itself, of which man is the partaker, and God is immortal or eternal. Since it has been given me to speak with angels, I will also say something from experience. I have spoken with those who lived many ages ago, with those who lived before the flood, and with some who lived after it, with those who lived in the time of the Lord, and with one of His Apostles, and with many who lived in the ages afterwards: they all have seemed like men of middle age, and they have said that they know not what death is, only that damnation is. Moreover, all who have lived well, when they come into heaven come into the age that in the world is the age of their youth, and they remain in it for ever; even those who in the world were old men and decrepit; and women although they have been old and wrinkled, return into the flower of their age and beauty. That man after death lives for ever, is manifest from the Word, where life in heaven is called eternal life; as in Matt. xix. 29; xxv. 46; Mark x. 17; Luke x. 25; xviii. 30; John iii. 15, 16, 36; v. 24, 25, 39; vi. 27, 40, 68; xii. 50: as also life, simply in Matt. xviii. 8, 9; John v. 40; xx. 31. The Lord also said to the disciples: *Because I live, ye shall live also* (John xiv. 19); and, concerning the resurrection, that *God is the God of the living, and not the God of the dead, and that they cannot die any more* (Luke xx. 36, 38). Second: *Every man is created that he may live for ever in a blessed state.* This follows as a consequence; for He who wills that man should live for ever, also wills that he should live in a blessed state. What would eternal life be without this? All love desires the good of the other; the love of parents desires the good of their children; the love of the bridegroom and husband desires the good of his bride and wife; and the love of friendship desires the good of friends: What then does the Divine Love not desire? What else is good but delight? And what else is Divine Good but eternal blessedness? Every good is called good from its delight or its blessedness; that which is given and possessed is indeed called good, but unless it is also delightful it is a sterile good which in itself is not good. From this it is manifest that eternal life is also eternal blessedness. This state of man is the end of creation; and that only those who come into heaven are in that state, is not the fault of the Lord, but of man. That man is in fault, will be seen in what follows. Third: *Thus every man is created that he may come into heaven.* This is the end of creation; but that all do not come into heaven, is because they become imbued with delights of hell, which are opposite to the blessedness of heaven; and they who are not in the blessedness of heaven cannot enter heaven, for they cannot bear it. To no one who comes into the spiritual world is it denied to

ascend into heaven; but while he who is in the delight of hell, is coming thither, his heart palpitates, he labours in breathing, his life begins to fail, he is in anguish, he is in torment, and he writhes like a serpent put near the fire; this is so because opposite acts against opposite. But nevertheless as they were ⁸ born men, and thereby are in the faculty of thinking and willing, and thence in the faculty of speaking and doing, they cannot die; and as they cannot live with any but those who are in a similar delight of life with themselves, they are sent away to them; consequently, they who are in the delights of evil are sent to their own, and they who are in the delights of good, to theirs. It is even granted every one to be in the delight of his evil provided he does not infest those who are in the delight of good; but as evil cannot do otherwise than infest good, for there is in evil a hatred against good, therefore, lest they should do hurt, they are removed and cast into their own places in hell, where their delight is turned into what is undelightful. But ⁹ this does not gainsay the truth that man is from creation and hence is born such that he is able to come into heaven; for every one comes into heaven who dies an infant, is there educated and instructed, as a man is in the world, and by means of the affection of good and truth is imbued with wisdom and becomes an angel: so, too, might it have been with the man who is educated and instructed in the world, for there is the same in him that there is in the infant. Concerning infants in the spiritual world, see the work concerning HEAVEN AND HELL (published at London in the year 1758, n. 329–345). But that ¹⁰ the like does not take place with many in the world, is because they love the first degree of their life, which is called the natural; and they are not willing to recede from it and become spiritual; and the natural degree of life viewed in itself loves nothing but self and the world, for it coheres with the senses of the body, which also are extant in the world; while the spiritual degree of life viewed in itself loves the Lord and heaven, and also self and the world, but God and heaven as higher, principal and predominant, and self and the world as lower, instrumental and subservient. Fourth: *The Divine Love cannot do otherwise* ¹¹ *than will this, and the Divine Wisdom cannot do otherwise than provide it.* That the Divine Essence is Divine Love and Wisdom, has been fully shown in the treatise concerning the DIVINE LOVE AND WISDOM; and it is also there demonstrated (n. 358–370) that in every human embryo the Lord forms two receptacles, one of Divine Love and the other of Divine Wisdom, the receptacle of Divine Love for the future will of the man, and the receptacle of Divine Wisdom for his future understanding; and that so He has imparted to every man the faculty of willing good and the faculty of understanding truth. Now, because ¹² man is endowed with these his two faculties by the Lord, and

consequently the Lord is in them as in His own with man, it is manifest that His Divine Love cannot but will that man should come into heaven, and there enjoy eternal happiness; and also that the Divine Wisdom cannot but provide for it. But because it is from His Divine Love that man should feel heavenly blessedness in himself as his own, and as this cannot take place unless man is kept in all the appearance of thinking, willing, speaking, and acting from himself, therefore He cannot lead man otherwise than according to the laws of His Divine Providence.

325. II. *Hence it is from the Divine Providence that every man is able to be saved; and they are saved who acknowledge God and live well.* That every man is able to be saved, is manifest from what has been demonstrated above. Some are of the opinion that the Lord's church is only in the Christian world, because the Lord is known there only, and the Word is there only. But still there are many who believe that the church of God is general, or extended and scattered throughout the whole world, therefore also among those who are ignorant of the Lord and have not the Word; saying that this is not their fault, and that their ignorance is not to be overcome, and that it is contrary to God's Love and Mercy that some should be born for hell, when yet they are men equally with others. Now, because Christians, if not all of them, still many, have the belief that the church is general, which is also called a Communion, it follows that there are most general principles of the church which enter into all religions, and constitute that Communion. That these most general principles are the acknowledgment of God and the good of life, will be seen in the following order: 1. The acknowledgment of God causes a conjunction of God with man and of man with God; and the denial of God causes disjunction. 2. Every one acknowledges God and is conjoined with Him according to the good of his life. 3. Good of life, or to live well, is to shun evils because they are contrary to religion, therefore against God. 4. These are the general principles of all religions, by which every one can be saved.

326. But these questions must be examined and demonstrated one by one. First: *The acknowledgment of God causes a conjunction of God with man, and of man with God; and the denial of God causes disjunction.* Some may think that those who do not acknowledge God can be saved just as well as those who do acknowledge Him, provided they lead a moral life. They say, What does acknowledgment effect? Is it not thought, merely? Can I not easily acknowledge God when I know, for a certainty, that there is a God? I have heard of Him, but I have not seen Him. Make me see Him, and I will believe. Such is the language of

many who deny God, when they are allowed to reason freely with one who acknowledges God. But that the acknowledgment of God conjoins, and the denial of Him separates, will be illustrated by certain things in the spiritual world that are known to me. There, when any one is thinking of another, and desires to speak with him, the other immediately appears present; this is common there, and never fails. The reason is because in the spiritual world there is not distance as in the natural world, but there is only an appearance of distance. Another circumstance² is, that a thought, from some knowledge of another, causes presence, so love, from any affection for another, causes conjunction; from which it results that they come together and converse in a friendly way, dwell in one house or in one society, meet often, and render services to each other. The contrary also takes place; as that one who does not love another, and still more, one who hates another, does not see or meet him, and they are distant according to the degree in which he does not love, or in which he hates; yea, if he is present, and then remembers his hatred, he becomes invisible. From these few particulars it may be evident whence³ comes presence, and whence conjunction in the spiritual world; namely, that presence comes from the remembrance of another with a desire to see him, and that conjunction is from the affection which is of love. So it is with all things that are in the human mind; in it are things without number, and the particulars are there consociated and conjoined according to affections, or as one thing loves another. This conjunction is spiritual conjunction,⁴ which is like itself in things general and particular. This spiritual conjunction derives its origin from the conjunction of the Lord with the spiritual world and with the natural world, in general and in particular. From which it is manifest that so far as any one knows the Lord, and from knowledge thinks of Him, so far the Lord is present; and so far as any one acknowledges Him from an affection of love, so far the Lord is conjoined with him: and, on the other hand, that so far as one does not know the Lord, the Lord is absent; and so far as one denies Him, He is separated. The effect of conjunction is, that the Lord⁵ turns man's face to Himself and then leads him; and the effect of separation is, that hell turns man's face to itself and leads him. Wherefore all the angels of heaven turn their faces to the Lord as the Sun; and all the spirits of hell turn their faces away from Him. From these considerations it is manifest what is effected by the acknowledgment of God, and what by the denial of Him. And they who deny God in the world deny Him after death; and they become organised according to the description given above (n. 319); and the organisation induced in the world remains for ever. Second: *Every one acknowledges God and is*⁶ *conjoined with Him according to the good of his life.* All can know God who know anything from religion; they may also from

knowledge or memory talk of God; and some can also think of Him from the understanding; but this, if the man does not live well, effects nothing but presence; for he can none the less turn himself away from God, and toward hell, which is done if he lives wickedly. But no others can in heart acknowledge God than those who live well; according to the good of their lives the Lord turns these away from hell and toward Himself. The reason is because they alone love God; for they love the Divine things which are from Him, in doing them; the Divine things which are from God, are the precepts of His law; these are God, for He Himself is His own proceeding Divine; and this is to love God. Wherefore the Lord says: *He who doeth my commandments he it is who loveth Me, but he who doeth not my commandments* 7 *loveth Me not* (John xiv. 21, 24). This is the reason why the tables of the Decalogue are two, one for God and the other for man. God works continually, that man may receive what is in his own table; but if man does not do the things which are in his table, he does not receive with acknowledgment of heart the things which are in God's table; and if he does not receive, he is not conjoined. Wherefore the two tables were so conjoined as to be one, and were called the tables of the covenant; and a covenant signifies conjunction. The reason that every one acknowledges God and is conjoined with Him according to the good of his life, is, that good of life is similar to the good which is in the Lord, and which therefore is from the Lord; wherefore, when man is in the good of life, conjunction takes place. The contrary is the case with evil of life; this rejects the Lord.

8 Third: *Good of life, or to live well, is to shun evils because they are contrary to religion, therefore against God.* That this is good of life, or to live well, is fully shown in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from beginning to end. To which I will merely add, that if you do goods in all abundance,—as, if you build temples, decorate them and fill them with offerings, lay out money on hospitals and asylums for the stranger, give alms every day, succour widows and orphans, if you diligently attend to the holy things of worship, yea, if you think and talk and preach about them as if from the heart, and yet do not shun evils as sins against God, all those goods are not good; they are either hypocritical or meritorious, for evil is still inwardly in them: for every one's life is in all and in each of the things which he does; and goods become good in no other way than by the removal of evil from them. From this it is manifest, that to shun evils because they are contrary to religion, there- 9 fore against God, is to live well. Fourth: *These are the general principles of all religions, by which every one can be saved.* To acknowledge God, and not to do evil because it is against God, are the two things which make a religion to be a religion; if one of these is wanting, it cannot be called a religion; for to

acknowledge God and do evil, is contradictory; also to do good and not acknowledge God; for the one does not exist without the other. It has been provided by the Lord that almost everywhere there is some religion, and that in every religion there are these two principles; and it has also been provided by the Lord that everyone who acknowledges God and does not do evil because it is against God, should have a place in heaven. For heaven in the complex represents one Man, whose life or soul is the Lord; in that heavenly Man are all things which are in a natural man, with a difference such as there is between heavenly and natural things. It is known that in man there are ¹⁰ not only organised forms from the blood-vessels and the nervous fibres, which are called viscera, but also skins, membranes, tendons, cartilages, bones, nails, and teeth. These latter are alive in a less degree than the organised forms themselves, to which they are subservient as ligaments, integuments, and supports. The heavenly Man which is heaven, in order that all these things may be in him, cannot be composed of men of a single religion, but of men of many religions; therefore all who make those two universal principles of the church to be of their life, have a place in that heavenly Man, that is, in heaven, and enjoy happiness in their degree. But of these things more may be seen above (n. 254). That these two principles are ¹¹ primary in every religion, may be evident from the fact that they are the two which the Decalogue teaches; and that was the first of the Word, and was promulgated by Jehovah by a living voice from Mount Sinai, and written by the finger of God on two tables of stone; and then being placed in the ark, it was called Jehovah, and constituted the holy of holies in the tabernacle, and the shrine in the temple at Jerusalem; and all things there were holy from it alone; besides many other things from the Word concerning the Decalogue in the ark, which are adduced in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM (n. 53-61); to which I will add the following: It is known from the Word that the ark in which were the two tables on which the Decalogue was written, was taken by the Philistines and placed in the house of Dagon in Ashdod, and that Dagon fell to the earth before it, and that afterwards his head torn from the body, together with the palms of the hands, lay upon the threshold of the house; and that the people of Ashdod and Ekron, to the number of many thousands, were smitten with hemorrhoids on account of the ark, and their land laid waste by mice; also that the Philistines, by the advice of the lords of their nation, made five golden hemorrhoids and five golden mice, and a new cart, and placed the ark upon it, and near the ark the golden hemorrhoids and mice; and by means of two cows which lowed in the way before the cart, they sent back the ark to the sons of Israel, by whom the cows and the cart were offered in

¹² sacrifice (1 Sam. v. and vi.). It shall now be stated what all these things signified. The Philistines signified those who are in faith separate from charity; Dagon represented that religious system; the emerods with which they were smitten signified natural loves, which when separate from spiritual love are unclean; and the mice signified the devastation of the church by the falsifications of truth; the new cart upon which they sent back the ark, signified new doctrine, but natural, for in the Word a chariot signifies doctrine from spiritual truths; the cows signified good natural affections; the hemorrhoids of gold signified natural loves purified and made good; the golden mice signified the vastation of the church removed by good, for in the Word gold signifies good; the lowing of the cows on the way, signified the difficult conversion of the concupiscences of evil of the natural man into good affections; that the cows, together with the cart, were offered as a whole burnt-offering, signified that thus ¹³ the Lord was propitiated. These are the things which are meant spiritually by those historical statements; connect them together into one sense, and make the application. That by the Philistines were represented those who are in faith separate from charity, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING FAITH (n. 49-54); and that the ark, on account of the Decalogue enclosed therein, was the holiest thing of the church, may be seen in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM (n. 53-61).

327. III. *The man himself is in fault if he is not saved.* Every rational man, as soon as he hears it, acknowledges the truth that evil cannot flow forth from good, nor good from evil, because they are opposites; consequently, that from good there flows forth nothing but good, and from evil nothing but evil. When this truth is acknowledged, this also is acknowledged, that good can be turned into evil, not by a good but by an evil recipient; for every form turns into its own quality that which inflows into it, as may be seen above (n. 292). Now, because the Lord is Good in its very essence, or Good itself, it is manifest that evil cannot flow forth from Him, nor be produced by Him; but that the good can be turned into evil by the recipient subject whose form is a form of evil. Such a subject is man as to his proprium; this continually receives good from the Lord, and continually turns it into the quality of its own form, which is a form of evil. It follows from this, that the man is in fault if he is not saved. ² Evil is indeed from hell; but since a man receives it therefrom as his own, and thereby appropriates it to himself, it is therefore the same whether evil is said to be from the man or from hell. But whence comes the appropriation of evil, even till at last a religion perishes, shall be told in this series: 1. In process of time every religion decreases and is consummated. 2. Every

religion decreases and is consummated by the inversion of God's image in man. 3. This comes to pass from the continual increase of hereditary evil in successive generations. 4. Nevertheless it is provided by the Lord that every one is able to be saved. 5. It is provided also that a new church should succeed in place of the former devastated church.

328. But these points are to be demonstrated in their series. First: *In process of time every religion decreases and is consummated.* On this earth there have been many churches, one after another; for wherever the human race is, there is a church; for heaven, which is the end of creation, is from the human race, as was demonstrated above; and no one can come into heaven unless he is in the two universals of the church, which are, to acknowledge God and to live well, as shown just above (n. 326). It thence follows that on this earth there have been churches from the most ancient time even to the present. These churches are described in the Word, but not historically, excepting the Israelitish and Jewish church; before which, nevertheless, there were others, and these are there described only by names of nations and persons, and by certain particulars concerning them. The Most Ancient Church, which was the first, is described by ² Adam and his wife Eve. The church that followed, which is to be called the Ancient Church, is described by Noah and his three sons, and by their posterity. This was large, and extended through many kingdoms of Asia, which were the land of Canaan on both sides of the Jordan, Syria, Assyria, and Chaldea, Mesopotamia, Egypt, Arabia, Tyre, and Sidon. Among these was the ancient Word, mentioned in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 101-103). That this church was in those kingdoms, is evident from various things which are said of them in the prophetic parts of the Word. But this church was changed in a remarkable manner by Eber, from whom arose the Hebrew Church. In this church worship by sacrifices was first instituted. From the Hebrew church was born the Israelitish and Jewish Church; but this was solemnly instituted for the sake of the Word, which was there to be written. These four churches are meant by the statue seen by ³ Nebuchadnezzar in a dream, the head of which was of pure gold, the breast and arms of silver, the belly and thighs of copper, and the legs and feet of iron and clay (Dan. ii. 32, 33). Nor is any thing else meant by the gold, the silver, the copper, and the iron ages, mentioned by ancient writers. That the Christian church succeeded the Jewish, is well known. It may also be seen from the Word that all these churches in process of time decreased even to the end, which is called the consummation. The consummation of the Most Ancient Church, which was ⁴ caused through their eating from the tree of knowledge, by

which is signified the pride of their own intelligence, is described by the flood. The consummation of the Ancient Church is described by the various devastations of the nations, treated of both in the historical and in the prophetic parts of the Word, especially by the expulsion of the nations from the land of Canaan by the sons of Israel. The consummation of the Israelitish and Jewish Church is meant by the destruction of the temple at Jerusalem, and by the carrying away of the Israelitish people into perpetual captivity, and of the Jewish nation into Babylonia; and at length by the second destruction of the temple and at the same time of Jerusalem, and the dispersion of that nation; which consummation is foretold in many places in the prophets and in Daniel ix. 24–27. But the gradual devastation of the Christian Church until its end, is described by the Lord in Matthew xxiv., in Mark xiii., and in Luke xxi.; its very consummation, in the Apocalypse. From these considerations it may be manifest that a church in process of time decreases, 5 and is consummated; so, also, a religion. Second: *Every religion decreases and is consummated by the inversion of God's image in man.* It is known that man was created into the image of God, according to the likeness of God (Gen. i. 26); but it shall be told what the image of God is, and what the likeness of God is. God alone is Love and Wisdom; man was created that he may be a receptacle of both; that his will may be a receptacle of the Divine Love, and that his understanding may be a receptacle of the Divine Wisdom. That these two receptacles are from creation in man, and that they make the man, and that they also are formed with every one in the womb, was shown above. Therefore man's being an image of God means that he is a recipient of the Divine Wisdom; his being a likeness of God means that he is a recipient of the Divine Love; wherefore, the receptacle which is called the understanding is an image of God, and the receptacle which is called the will is a likeness of God. Therefore, because man has been created and formed that he may be a receptacle, it follows that he has been created and formed in order that his will may receive love from God, and that his understanding may receive wisdom from God; these man also receives while he acknowledges God and lives according to His commandments, but in a greater or less degree in proportion as from religion he has knowledge of God and of the commandments, and in like manner as he knows truths; for truths teach what God is and how He is to be acknowledged, also what the commandments are, and how man is to live according to 6 them. The image of God and the likeness of God have not been destroyed in man, but they are as if destroyed: for they remain implanted in his two faculties which are called liberty and rationality, which have been frequently treated of above; they became as if destroyed, when man made the receptacle of Divine

Love, which is his will, the receptacle of the love of self, and the receptacle of Divine Wisdom, which is his understanding, the receptacle of his own intelligence. By this means he inverted the image and likeness of God, for he turned these receptacles away from God, and turned them to himself; hence it is that they have been closed above and opened below, or have been closed in front and opened behind; when yet by creation they were opened before and closed behind; and when they have been thus opened and closed inversely, the receptacle of love or the will receives influx from hell, or from its proprium; and likewise the receptacle of wisdom, or the understanding. From this there has sprung up in the churches a worship of men in place of the worship of God, and worship from doctrines of falsity in place of worship from doctrines of truth; the latter from man's own intelligence, the other from the love of self. From these considerations it is manifest that in process of time a religion decreases and is consummated by the inversion of the image of God in man.

Third: *This comes to pass from the continual increase of hereditary evil in successive generations.* It was stated and shown above that hereditary evil is not from Adam and his wife Eve through their eating from the tree of knowledge, but that it is successively derived and transplanted by parents into their offspring, and thus by continual increase grows worse in successive generations. When evil thereby grows worse among many, from itself it spreads evil to more; for there is in all evil a lust of leading astray which in some burns from rage against good; hence the contagion of evil. When this has taken possession of the rulers, the directors and the leaders in the church, the religion becomes perverted, and the means of cure, which are truths, become corrupted by falsifications. From these there is now a successive vastation of good and desolation of truth in the church, even to the consummation of it.

Fourth: *Nevertheless it is provided by the Lord that every one is able to be saved.* It is provided by the Lord that everywhere there should be a religion; and that in every religion there should be the two essentials of salvation, which are to acknowledge God, and not to do evil because it is against God. All other things which are of the understanding and thence of thought, which are called matters of faith, are provided for every one according to his life, for they are accessories of the life; and if they precede, still they do not receive life at an earlier period. It is also provided that all who have lived well and have acknowledged God are instructed after death by angels; and then they who in the world had been in these two essentials of religion, accept the truths of the church such as they are in the Word, and acknowledge the Lord as the God of heaven and the church; and this they receive more easily than Christians who have brought with

them from the world an idea of the Lord's Human separated from His Divine. It has also been provided by the Lord that
 9 all who die in infancy should be saved, wherever born. There is also given to all men after death the opportunity of amending the life, if possible; they are instructed and led by the Lord by means of angels; and because they then know that they are living after death, and that there is a heaven and a hell, they at first receive truths; but they who in the world have not acknowledged God and shunned evils as sins, after a short time loathe truths, and recede; and they who have acknowledged them with the lips but not with the heart are like the foolish virgins who had lamps but no oil, and who begged for oil of others, and also went away and bought, and yet were not admitted to the wedding. Lamps signify truths of faith, and oil signifies the good of charity. From this it may be evident that the Divine Providence is that it may be possible for every
 10 one to be saved, and that the man himself is in fault if he is not saved. Fifth: *It is provided also that a new church should succeed in place of the former devastated church.* This has been the case from the most ancient times, namely, that a new church has followed when a former church has been devastated. The Ancient Church succeeded the Most Ancient; after the Ancient Church followed the Israelitish or Jewish; after this, the Christian. It is foretold in the Apocalypse that after this, also, is to follow a new church, which is there meant by the New Jerusalem descending out of heaven. The reason why a new church is provided by the Lord to follow in place of the former devastated church, may be seen in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE (n. 104-113).

329. IV. *Thus all have been predestined to heaven, and no one to hell.* That the Lord casts down no one to hell, but that the spirit casts himself thither, is shown in the work on HEAVEN AND HELL (published at London in 1758, n. 545-550). This takes place with every evil and impious person after death, and likewise with the evil and impious man in the world, with the difference that in the world he is able to be reformed, and may embrace and be imbued with the means of salvation, but not after his departure from the world. The means of salvation have relation to these two points, that evils are to be shunned because they are contrary to the Divine laws in the Decalogue, and that it is to be acknowledged that there is a God. This can be done by every one, provided he does not love evils; for the Lord inflows continually into his will with power in order that he may be able to shun evils, and into his understanding with power in order that he may be able to think that there is a God; but still no one can do the one unless at the same time he does the other; the two are conjoined like the two tables of the Decalogue are conjoined, of which one

is for the Lord, and the other for man. The Lord from His table enlightens every man, and gives him power; but man receives the power and enlightenment in so far as he does the things which are in his table; before this, the two appear as if lying one upon the other, and sealed up; but so far as man does the things which are in his table, they are unsealed and opened. What at this day is the Decalogue but as a little book or writing closed up, and opened only in the hands of infants and children? Say to any one somewhat advanced in age, Do not do this, because it is contrary to the Decalogue,—and who listens? But if you say, Do not do this, because it is contrary to the Divine laws,—to this he may listen; when, nevertheless, the commandments of the Decalogue are the Divine laws themselves. An experiment has been made with many in the spiritual world, and when the Decalogue or catechism was mentioned they rejected it with contempt; the reason was because the Decalogue in its second table, which is man's table, teaches that evils should be shunned; and he who does not shun them whether from impiety or from the religious belief that works profit nothing, but only faith, hears the Decalogue or catechism mentioned with some degree of contempt, as if he heard some book for little children named, which is no longer of any use to him. These things have been said that it may be known that a knowledge of the means whereby he may be saved is not wanting to any one, nor the power, if he desires to be saved. From which it follows that all are predestined to heaven and no one to hell. But since with some there has prevailed a belief concerning predestination to non-salvation, which is damnation, and as this belief is destructive, and cannot be dispelled unless reason also sees the madness and cruelty in it, it must therefore be treated of in the following series: 1. Any predestination except to heaven, is contrary to the Divine Love and its infinity. 2. Any predestination except to heaven, is contrary to the Divine Wisdom and its infinity. 3. It is an insane heresy that only those who were born within the church are saved. 4. It is a cruel heresy that any of the human race are damned from predestination.

330. But in order that it may be apparent how hurtful is the belief in predestination as generally understood, these four propositions must be taken up and proved. First: *Any predestination except to heaven is contrary to the Divine Love, which is infinite.* That Jehovah or the Lord is Divine Love, and that He is infinite and the Esse of all life, also that man was created into the image of God according to the likeness of God, has been demonstrated in the treatise concerning the DIVINE LOVE AND WISDOM; and as every man is formed by the Lord in the womb into that image according to that likeness, as has also been de-

monstrated, it follows that the Lord is the Heavenly Father of all men, and that men are His spiritual sons; so also Jehovah or the Lord is called in the Word, and so men are there called; wherefore He says: *Call no man your father upon the earth, for One is your Father, Who is in the heavens* (Matt. xxiii. 9); by which is meant that He alone is the Father as to life, and that the earthly father is the father only as to the covering of life, which is the body; wherefore in heaven no other father is named than the Lord. That men who do not pervert that life are said to be His sons and born of Him, is also manifest from
2 many passages in the Word. Hence it may be evident that the Divine Love is in every man, both evil and good; consequently, that the Lord Who is Divine Love cannot do with them otherwise than as a father on the earth does with his children; and infinitely more, because the Divine Love is infinite; and again, that He cannot withdraw from any one, because every one's life is from Him. He seems to withdraw from the evil; but the evil withdraw from Him, while He from love still leads them. Wherefore the Lord says: *Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. What man is there of you, who if his son ask bread will he give him a stone? If ye, then, being evil, know how to give good gifts unto your sons, how much more shall your Father Who is in the heavens give good things to them that ask Him?* (Matt. vii. 7-11). And elsewhere, that *He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust* (Matt. v. 45). It is also known in the church that the Lord wills the salvation of all, and the death of none. From these considerations it may be seen that any predestination except to
3 heaven is contrary to the Divine Love. Second: *Any predestination except to heaven is contrary to the Divine Wisdom, which is infinite.* The Divine Love by its own Divine Wisdom provides the means whereby every man may be saved; wherefore to say that there is any predestination except to heaven, is to say that it cannot provide the means by which there is salvation; when yet all have the means, as was shown above, and they are from the Divine Providence which is infinite. But the reason why there are those who are not saved, is because the Divine Love wills that man should feel the happiness and blessedness of heaven in himself; for otherwise it would not be heaven to him; and this cannot be effected unless it appears to man that he thinks and wills from himself; for without this appearance nothing would be appropriated to him, nor would he be man. For the sake of this is the Divine Providence,
4 which is of the Divine Wisdom from the Divine Love. But this does not take away the truth that all are predestined to heaven and none to hell; yet if the means of salvation were wanting, it would. But that the means of salvation have been

provided for every one, and that heaven is such that all who live well, of whatever religion they may be, have a place there, was demonstrated above. Man is like the earth which produces fruits of every kind ; from which faculty the earth is the earth ; that it also produces bad fruits, does not preclude the capability to produce good fruits too ; but if it had never had the capability to produce anything but bad fruits, this would preclude it. Man is also like an object which variegates in itself the rays of light ; if it presents only unpleasing colours, the light is not the cause of this ; the rays of light may also be variegated in pleasing colours. Third : *It is an insane heresy that only those who were* 5 *born within the church are saved.* Those born outside the church are men equally with those born within it, are from a like heavenly origin, and are equally living and immortal souls. They also have a religion from which they acknowledge that God is, and that they must live well ; and he who acknowledges God and lives well, becomes spiritual in his degree, and is saved, as was shown above. It is said that they have not been baptized ; but baptizing saves none but those who are being spiritually washed, that is, who are being regenerated ; for baptism is for a sign and a memorial of this. It is said that 6 the Lord is not known to them, and without the Lord there is no salvation ; but no one has salvation because the Lord is known to him, but because he lives according to His commandments ; and the Lord is known to every one who acknowledges God, for He is the God of heaven and earth, as He Himself teaches, Matt. xxviii. 18, and elsewhere. And furthermore, they who are outside the church have the idea of God as a Man, more than Christians ; and they who have the idea of God as a Man, and live well, are accepted by the Lord ; they also acknowledge God to be one in Person and Essence, as Christians do not. They also think of God in their life, for they make evils to be sins against God ; and they who do this, think of God in their life. Christians have precepts of religion from the 7 Word ; but there are few who draw from it any precept of life. The Papists do not read it ; and the Reformed who are in faith separate from charity pay no attention to those things there which concern the life, but only to what relates to faith ; and yet the whole Word is nothing but Doctrine of Life. Christianity is only in Europe ; Mohammedanism and Gentilism are in Asia, in the Indies, in Africa, and America ; and the human race in these parts of the globe is ten times more numerous than in the Christian portion ; and in the latter there are few who place religion in the life. What therefore can be more insane than to believe that only these latter are saved, and the former condemned, and that man has heaven from birth and not from the life ? Wherefore the Lord says : *I say unto you that many shall come from the east and west, and shall lie down with Abraham*

and Isaac and Jacob in the kingdom of the heavens ; but the sons of the kingdom shall be cast out (Matt. viii. 11, 12). Fourth : *It is a cruel heresy that any of the human race are damned from predestination.* For it is cruel to believe that the Lord, who is Love itself and Mercy itself, suffers such a vast multitude of men to be born for hell, or that so many myriads of myriads are born damned and devoted, that is, are born devils and satans ; and that He does not from His Divine Wisdom provide that they who live well and acknowledge God should not be cast into eternal fire and torment. The Lord is continually the Creator and Saviour of all ; and He alone leads all, and wills the death of none ; it is therefore cruel to believe and think that so great a multitude of nations and peoples, under His auspices and oversight, should from predestination be handed over as a prey to the devil.

THE LORD CANNOT ACT CONTRARY TO THE LAWS OF THE DIVINE PROVIDENCE, BECAUSE TO ACT CONTRARY TO THEM WOULD BE TO ACT CONTRARY TO HIS DIVINE LOVE AND CONTRARY TO HIS DIVINE WISDOM, THUS CONTRARY TO HIMSELF.

331. IN the ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND WISDOM it was shown that the Lord is Divine Love and Wisdom, and that these two are Esse itself and Life itself, from which everything is and lives; and it was also shown that the same proceeds from Him, as also that the proceeding Divine is Himself. Among the things which proceed, the Divine Providence is primary; for this is continually in the end for the sake of which the universe was created; the operation and progression of the end through means is what is called the Divine Providence. Now because the proceeding Divine is Himself, and the Divine Providence is the primary thing which proceeds, it follows that to act contrary to the laws of His Divine Providence is to act contrary to Himself. It may also be said that the Lord is Providence, as it is said that God is Order; for the Divine Providence is Divine Order primarily compassing the salvation of men; and as no order exists without laws, for laws constitute it, and every law derives from order that it is order also, it hence follows that as God is Order He is also the Law of His own Order; so, too, it must be said of the Divine Providence, that as the Lord is His own Providence, He is also the Law of His own Providence. Hence it is manifest that the Lord cannot act contrary to the laws of His Divine Providence, for to act contrary to them would be to act contrary to Himself. Furthermore, there can be no operation but upon a subject, and upon it by means; operation except upon a subject, and upon it by means, is not possible. The subject of the Divine Providence is man; the means are the Divine truths by which man has wisdom, and the Divine goods by which he has love. The Divine Providence by these means works for its end, which is man's salvation; for he who wills an end, wills the means also; wherefore, when he who wills is working for the end, he works for it by means. But these things will become more evident, when examined in the following order: I. The operation of the Divine Providence to save man begins at his birth, and continues

even to the end of his life, and afterwards to eternity. II. The operation of the Divine Providence is continually effected by means, out of pure mercy. III. Instantaneous salvation out of immediate mercy is not possible. IV. Instantaneous salvation out of immediate mercy is the fiery flying serpent in the church.

332. I. *The operation of the Divine Providence to save man begins at his birth, and continues even to the end of his life, and afterwards to Eternity.* It was shown above that a heaven from the human race is the very end of the creation of the universe, and that this end in its working and its course is the Divine Providence for the salvation of men; and that all things which are outside man, and which are serviceable for his use, are secondary ends of creation, which in the aggregate have relation to all things that exist in the three kingdoms, the animal, the vegetable, and the mineral. When the things which are there proceed constantly according to the laws of Divine Order established in the first creation, how can it be impossible for the primary end, which is the salvation of the human race, to proceed constantly according to the laws of its order, which are the laws of the Divine Providence? Only observe a fruit tree; does it not first proceed as a slender shoot from a little seed, and does it not afterward gradually grow to a stalk, and spread forth branches, which are covered with leaves, and then put forth blossoms, and bring forth fruit, depositing therein new seeds by which it provides for its perpetuity? A similar process takes place with every shrub, and with every herb of the field. Do not all things and every single thing in them proceed constantly and wonderfully from end to end according to the laws of their order? Why not the primary end likewise, which is a heaven from the human race? Can there be any thing in its progress which does not go on most constantly according to the laws of the Divine Providence? Since there is a correspondence between man's life and the growth of a tree, let a parallel or comparison be drawn between them:—Man's infancy is comparatively like a tree's tender shoot sprouting from the seed, out of the ground; his childhood and youth are like that shoot growing into a stalk with its little branches; the natural truths with which every man is first imbued, are like the leaves with which the branches are covered, leaves in the Word signifying nothing else; the initiations of man into the marriage of good and truth, or the spiritual marriage, are as the blossoms which the tree produces in the spring time; spiritual truths are the petals of those flowers; the first things of the spiritual marriage are as the incipient fruit; spiritual goods which are the goods of charity, are as fruit, they are also signified by fruit in the Word; the procreations of wisdom from love are as seeds, by which procreations man becomes like a garden and a paradise. Man is also

described in the Word by a tree; and his wisdom from love, by a garden; the garden of Eden signifies nothing else. Man is indeed a bad tree from the seed; but still there may be a grafting or budding with twigs taken from the tree of life, by which the sap drawn from the old root is turned into sap making good fruit. This comparison is made that it may be known that when there is so constant a progression of the Divine Providence in the growth and regeneration of trees, it must by all means be constant in the reformation and regeneration of men, who are of much more value than trees, according to these words of the Lord: *Are not five sparrows sold for two farthings, yet not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. And which of you with taking thought can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest? Consider the lilies how they grow; if then God so clothe the grass in the field, which to-day is, but to-morrow is cast into the oven, how much more will He clothe you, O men of little faith* (Luke xii. 6, 7, 25-28).

333. The operation of the Divine Providence to save man is said to begin at his birth and to continue even to the end of his life. In order to understand this, it must be known that the Lord sees of what quality the man is, and foresees what he wishes to be, thus what he is to be; and that he may be a man and therefore immortal, the freedom of his will cannot be taken away, as has been frequently shown before. Wherefore the Lord foresees his state after death, and provides for it, from his birth even to the end of life. With the evil, He provides by permitting and by continually withdrawing them from evils; but with the good, He provides by leading to good. Thus the Divine Providence is continually in the work of saving men; but no more can be saved than are willing to be saved, and they are willing to be saved who acknowledge God and are led by Him; and they are not willing, who do not acknowledge God and who lead themselves; for these do not think about eternal life and salvation, but the others do. The Lord sees this, and He continually leads them, and leads according to the laws of His Divine Providence, in opposition to which He cannot act, since to act in opposition to them would be to act against His Divine Love and against His Divine Wisdom, which is to act against Himself. Now, because the Lord foresees the states of all after death, and also foresees the places in hell of those who are not willing to be saved, and the places in heaven of those who desire to be saved, it follows, as was said, that for the evil He provides their places by permitting and by withdrawing, and for the good by leading; and unless this were done continually, from every

one's birth until the end of his life, heaven would not exist, nor hell; for without that Prevision and at the same time Providence, neither heaven nor hell would be any thing but confusion. That for every one his own place has been provided by the Lord from foresight, may be seen above (n. 202, 203). This may be illustrated by this comparison: If a thrower or marksman should aim at a target behind which a straight line is drawn out to the distance of a mile, and if he should err in his aim but a nail's breadth, the arrow or ball keeping on to the end of the mile would recede immensely from the line drawn behind the target. So would it be if the Lord did not every least moment of time regard the eternal in foreseeing and providing every one's place after death. But this is done by the Lord, because all the future is to Him present, and all the present is to Him eternal. That the Divine Providence in all which it does regards the infinite and eternal, may be seen above (n. 46-69, 214, and subsequent numbers).

334. The operation of the Divine Providence is also said to continue to eternity, since every angel is being perfected in wisdom to eternity; but each according to the degree of the affection of good and truth in which he was when he left the world. It is this degree which is becoming perfect to eternity; whatever is beyond that degree is outside the angel, and not within him; and that which is outside him cannot be perfected within him. This is meant by the *good measure, pressed down, and shaken together, and running over, which shall be given into the bosom of those who forgive and give to others* (Luke vi. 37, 38), that is, who are in the good of charity.

335. II. *The operation of the Divine Providence is continually effected by means, out of pure mercy.* There are means and methods of the Divine Providence. Its means are the means from which man becomes man and is perfected as to understanding and will; its methods are the modes by which these things are done. The means by which man becomes man and is perfected as to the understanding, are called by the common term truths; which become ideas in the thought, and in the memory are called things; in themselves they are knowledges, from which are the sciences. All these means viewed in themselves are spiritual; but as they are in natural things, from their covering or clothing they appear as natural, and some of them as material. These means are infinite in number and infinite in variety; they are more and less simple and compound, also more and less imperfect and perfect. There are means for forming and perfecting natural civil life, also for forming and perfecting rational moral life, and also for forming and perfecting heavenly spiritual life. These means follow, one

kind after another, from infancy even to the last age of man, and after this to eternity ; and as they follow in their growth, so the prior become the means of the posterior, for they enter into every thing formed as mediate causes ; for from these, every effect or every conclusion is efficient and therefore becomes a cause. Thus the posterior successively become means ; and as this process goes on for ever, there is no postreme or ultimate which ends it. For as the eternal is without end, so the wisdom which increases to eternity is without end. If there were an end to wisdom with a wise person, the delight of his wisdom which consists in its perpetual multiplication and fructification, would perish ; and so would perish his life's delight ; and in its place would succeed the delight of glory, in which alone there is not heavenly life ; the wise man then no more becomes as a youth, but as an old man, and at length decrepit. Although the wisdom of a wise man in heaven increases for ever, there is still no such approximation of angelic wisdom to the Divine Wisdom that it can touch it ; comparatively as a straight line drawn about a hyperbola is said to approximate continually and never touch ; and as is said concerning squaring the circle. From this it may be evident what is meant by the means whereby the Divine Providence operates in order that man may be man, and that he may be perfected as to the understanding ; and that these means are called by the common term truths. Just as many also are the means whereby man is formed and perfected as to the will ; but these are called by the common term goods ; from these the man has love, but from the others he has wisdom. Their conjunction makes the man, for such as the conjunction is, such is the man. This conjunction is what is called the marriage of good and truth.

336. But the methods by which the Divine Providence operates upon the means and by the means, to form man and to perfect him, are also infinite in number and infinite in variety ; as numerous as are the operations of the Divine Wisdom from the Divine Love to save man ; thus as numerous as are the operations of the Divine Providence according to its laws, which have been treated of above. That these methods are most secret, was illustrated above by the operations of the soul upon the body, concerning which man knows so little that his knowledge is scarcely anything ;—as how the eye, ear, nose, tongue, and skin sentiate ; and how the stomach digests, the mesentery elaborates the chyle, and the liver the blood ; how the pancreas and spleen purify the blood, the kidneys separate it from impure humours, the heart collects and distributes it, the lungs refine (*deccantat*) it ; and how the brain sublimates the blood and vivifies it anew ; besides innumerable other things, all of which are secrets into which scarcely any science can enter. It is manifest from this that still less can there be entrance into the secret

operations of the Divine Providence ; it is enough that its laws are known.

337. The Divine Providence does all things out of pure mercy, because the Divine Essence is pure Love ; and it is this which operates by the Divine Wisdom ; and it is this operation that is called the Divine Providence. This pure love is pure mercy, for these reasons : 1. It operates with all men throughout the whole world, who are such that they can do nothing from themselves. 2. It operates equally with the evil and unjust, and with the good and just. 3. It leads the former in hell, and rescues the latter from it. 4. It perpetually strives with them there, and fights for them against the devil, that is, against the evils of hell. 5. It came into the world on this account, and underwent temptations even to the last of them, which was the passion of the cross. 6. It continually acts with the unclean to make them clean, and with the insane to make them sane. Thus it labours continually out of pure mercy.

338. III. *Instantaneous salvation out of immediate mercy is not possible.* It was shown in the foregoing numbers that the operation of the Divine Providence to save man, begins at his birth and continues until the end of his life, and afterwards to eternity ; also that this operation continually goes on by means, out of pure mercy. From these things it follows that there is no such thing as instantaneous salvation nor immediate mercy. But because many who think nothing from the understanding concerning the things of the church or of religion believe that they are saved out of immediate mercy, and therefore that salvation is instantaneous, and as this is nevertheless contrary to the truth, and is moreover a hurtful belief, it is important that it should be considered in its order : 1. The belief concerning instantaneous salvation out of immediate mercy has been taken from man's natural state. 2. This belief is from ignorance of the spiritual state, which is altogether different from the natural state. 3. The doctrines of all the churches in the Christian world, viewed interiorly, are opposed to instantaneous salvation out of immediate mercy ; but still the external men of the church establish it. First: *The belief concerning instantaneous salvation out of immediate mercy has been taken from man's natural state.* The natural man from his own state knows no otherwise than that heavenly joy is like worldly joy, and that it inflows and is received in a similar manner ; for example, that it is like the state of a poor man who becomes rich, and so passes from the sad state of want into a happy state of opulence ; or like that of one who is of low standing, and who becomes honoured, and so passes from contempt to glory ; or like that of one who goes from a house of mourning to the joy of a wedding.

Because these states may be changed within a day, and no other idea of man's state after death is entertained, it is manifest whence comes the belief in instantaneous salvation out of immediate mercy. In the world, also, many can be together in one company and in one civil society, and be cheerful together, and yet all differ in minds [*animus*]; this takes place in the natural state. The reason is, because the external of one man can be accommodated to the external of another man, however unlike their internals may be. From this natural state it is also concluded that salvation is merely admission among the angels into heaven, and that the admission takes place out of immediate mercy. Wherefore it is also believed that heaven can be given to the evil as well as to the good, and that then there is consociation like that in the world, with the difference that it is full of joy. Second: *This belief is from ignorance of the spiritual state, which is altogether different from the natural state.* The spiritual state, which is the state of man after death, has been treated of above in many places; and it has been shown that every one is his own love, and that no one can live with any but those who are in similar love; and that if he comes among others he cannot breathe his own life. Hence it is that every one after death comes into the society of his own, or of those who are in similar love, and that he recognises these as relatives and as friends; and what is wonderful, when he meets them and sees them, it is as if he had known them from infancy; it is spiritual relationship and friendship which causes this. Yea, more: no one in a society can dwell in any house but his own; every one in the society has his own house, which he finds made ready for him when he first enters the society. He may be in company with others outside his own house, but still he cannot remain anywhere but in his own house; and what is yet more, no one can sit anywhere but in his own place, in the apartment of another; if he sits elsewhere, he becomes as one impotent in mind and dumb; and what is wonderful, every one when he enters a room knows his own place. The same takes place in temples, and also in public assemblies, when they are gathered together. It is manifest from these things, that the spiritual state is wholly different from the natural state, and is such that no one can be anywhere else than where his reigning love is; for the delight of his life is there; and every one desires to be in the delight of his life; and a man's spirit cannot be elsewhere, because this constitutes his life, yea, his very breathing, as also the motion of his heart. In the natural world it is different. In this world a man's external has from infancy been thoroughly taught to simulate, in face, speech, and gesture, delights other than those which are of his internal. Wherefore from man's state in the natural world a conclusion cannot be formed as to his state after death; for every one's state after death is spiritual,

which is, that he cannot be elsewhere than in the delight of his love, which delight he had acquired for himself in the natural world by his life. It may be clearly evident from this, that no one who is in the delight of hell can be admitted into the delight of heaven, which is called by the common term heavenly joy; or, what is the same, no one who is in the delight of evil can be introduced into the delight of good: which may be still more clearly concluded from this, that after death no one is forbidden to ascend into heaven; the way is shown him, opportunity is given him, and he is admitted; but when he comes into heaven, and draws in its delight with his breath, he begins to suffer pain in the breast, to be tortured at the heart, and to feel a faintness in which he writhes like a serpent brought near the fire; and, with the face turned away from heaven and towards hell, he flees precipitately away, nor does he rest till in the society of his love. Hence it may be evident that no one comes into heaven out of immediate mercy; therefore that it is not being admitted only, as many in the world suppose; nor is there instantaneous salvation, for this supposes immediate mercy. There were some who in the world believed in instantaneous salvation out of immediate mercy; and when they became spirits, they wished that their infernal delight, or the delight of evil, should be transmuted, by Divine omnipotence and at the same time Divine mercy, into heavenly delight or the delight of good; and because they so desired, it was permitted that it should be done by angels, who then removed their infernal delight. But then, because this was the delight of their life's love, consequently their life, they lay as if dead, deprived of all sense and all motion; nor was it possible to breathe into them any other life than their own; because all things of their mind and body, which had been turned backwards, could not be reversed. They were therefore resuscitated by the immission of the delight of their life's love. After this they said that in that state they interiorly felt something dreadful and horrible, which they would not divulge. Wherefore it is said in heaven that it is easier to change an owl into a turtle-dove, or a serpent into a lamb, than any infernal spirit into an angel of heaven. Third: *The doctrines of the churches in the Christian world, viewed interiorly, are opposed to instantaneous salvation out of immediate mercy; but still the external men of the church establish it.* The doctrines of all churches, viewed interiorly, teach life. What church is there whose doctrine does not teach that man ought to examine himself, see and acknowledge his sins, confess them, repent, and then live a new life? Who is admitted to the Holy Communion without this admonition and command? Make inquiry, and you will be convinced. What church is there whose doctrine is not founded on the precepts of the Decalogue? and the precepts of the

Decalogue are precepts of life. What man of the church is there, in whom there is anything of the church, who does not acknowledge, as soon as he hears it, that he who lives well is saved, and he who lives wickedly is condemned? Wherefore, in the Athanasian Creed, which also is the doctrine received in the whole Christian world, it is stated, "That the Lord will come to judge the living and the dead; and then they who have done good will enter into life eternal, and they who have done evil into eternal fire." From which it is manifest that the 9 doctrines of all churches, viewed interiorly, teach life; and because they teach life, they teach that salvation is according to the life; and the life of a man is not breathed into him in a moment, but is formed successively, and is reformed as man shuns evils as sins; consequently, as he knows what sin is, recognises and acknowledges it, and as he does not will it, and therefore desists from it; also as he gains a knowledge of those means which have relation to the knowledge of God. By these and those man's life is formed and reformed; and they cannot in a moment be poured in; for hereditary evil must be removed, which in itself is infernal; and in its place good must be implanted, which in itself is heavenly. From this hereditary evil man may be compared to an owl as to the understanding, and to a serpent as to the will; and a man reformed may be compared to a dove as to the understanding, and to a sheep as to the will. Wherefore instantaneous reformation and salvation thereby would be comparatively like the instantaneous conversion of an owl into a dove, and of a serpent into a sheep. Who that has any knowledge of man's life does not see that this is not possible, unless the nature of the owl and the serpent is removed, and the nature of the dove and the sheep implanted? It is also known that every intelligent man can become more 10 intelligent, and every wise man wiser, and that intelligence and wisdom may grow with man, and with some do grow from infancy even until the end of life, and that man is thus continually being perfected. Why not spiritual intelligence and wisdom still more? This ascends above natural intelligence and wisdom by two degrees; and when it ascends it becomes angelic, which is ineffable. That this increases to eternity with the angels, was stated above. Who cannot comprehend, if he will, that it is impossible for that which is being perfected to eternity, to be made perfect in an instant?

339. It is now manifest from these things, that all who from the life think concerning salvation, do not think of any instantaneous salvation out of immediate mercy; but of the means of salvation, into which and by which the Lord operates according to the laws of His Divine Providence, thus by which man is led by the Lord out of pure mercy. But they who do not think

from the life concerning salvation, suppose an instantaneousness in salvation and an immediateness in mercy; as they do who separate faith from charity—charity is life; they also suppose an instantaneousness in faith, and at the last hour of death, if not before. And they also do this who believe the remission of sins without repentance to be an absolution from sins and thus salvation, and go to the Holy Supper; also they who trust in the indulgences of the monks, and in their prayers for the dead, and in the dispensations they grant from the power they claim over the souls of men.

340. IV. *Instantaneous salvation out of immediate mercy is the fiery flying serpent in the church.* By the fiery flying serpent is meant evil glowing from infernal fire; the same as by the fiery flying serpent spoken of in Isaiah: *Rejoice not thou, all Philistia, that the rod that smote thee is broken; for out of the serpent's root shall go forth a basilisk, whose fruit shall be a fiery flying serpent* (xiv. 29). Such evil flies in the church when there is belief in instantaneous salvation out of immediate mercy, for by it—1. Religion is abolished. 2. Security is induced. 3. Damnation² is ascribed to the Lord. As to the First: *That by it religion is abolished.* There are two things which are at once the essentials and the universals of religion; namely, the acknowledgment of God, and repentance. They both are void of meaning to those who believe that men are saved out of mercy alone, howsoever they live; for what need is there more than to say, "Have mercy on me, O God"? Concerning all other things belonging to religion, they are in thick darkness, indeed they love thick darkness. Of the first essential of the church, which is the acknowledgment of God, they merely think, What is God? Who has seen Him? If it is said that He is, and that He is One, they say that He is One; if it is said that there are three, they also say that there are, but that the three are to be named as one; this is the acknowledgment of God with them. Concerning the second essential of the church, which is repentance, they have no thought, consequently none concerning any sin; and at last they do not know that there is any sin; and then they hear, and drink it in with pleasure, that "the law does not damn, because the Christian is not under its yoke; only say, God have mercy upon me for the sake of the Son, and you will be saved." This with them is the repentance of life. But take away repentance, or, what is the same thing, separate life from religion, and what is left but the mere words, Have mercy on me? Hence it is, that they could not say otherwise than that salvation is instantaneous through those words; and, if not before, yet about the hour of death. What then is the Word to them, but an obscure and enigmatical voice that has issued from a tripod in a cave, or like a response not understood, from the

oracle of an idol? In a word, if you take away repentance, that is, separate life from religion, what then is man but evil glowing from infernal fire, or a fiery flying serpent in the church? for without repentance man is in evil, and evil is hell. Second: *By a belief in instantaneous salvation out of pure mercy 4 and that alone, security of life is induced.* Security of life arises either from the impious man's belief that there is no life after death, or from the belief of him who separates the life from salvation. The latter, although he believes in eternal life, still thinks, Whether I live well or live ill, I can be saved, since salvation is pure mercy, and God's mercy is universal because He does not will the death of any one; and if perchance the thought occurs, that mercy ought to be implored in the words of the received faith, he may think that this can be done just before death, if not done earlier. Every man who is in that security makes nothing of adulteries, frauds, injustices, violences, blasphemies, and revenges; but lets his flesh and his spirit loose to them all; nor does he know what spiritual evil and its concupiscence are: if he hears anything concerning this from the Word, it is comparatively like something that falls on ebony and rebounds, or like something that falls into a ditch and is swallowed up. Third: *By that belief 5 damnation is ascribed to the Lord.* Who can avoid the conclusion that not man but the Lord is in fault if, when He is able out of pure mercy, to save every one, man is not saved? It may be said that the means of salvation is faith; but what man is there to whom that faith cannot be given? for it is only thought, which may be infused, even with confidence, in any state of the spirit withdrawn from worldly things; and he may also say, "I cannot take that faith of myself"; if therefore it is not given, and the man is damned, what can the damned one think but that the Lord Who had the power to save and would not, is in fault? Would not this be to call Him unmerciful? And moreover in the glow of his faith he may say, How can He see so many damned in hell, when yet He is able out of pure mercy to save them all in a moment? And he may say other things like these, which can only be called abominable accusations against the Divine. From these considerations it may now be evident, that the belief in instantaneous salvation out of pure mercy is the fiery flying serpent in the church.

* * * * *

Excuse the addition of what follows, that the paper which is 6 left may be filled. Some spirits by permission ascended from hell, and said to me: You have written many things from the Lord; write something from us also. I replied, What shall I write? They said, Write that every spirit, whether good or evil, is in his own delight; a good spirit in the delight of his good, and an evil spirit in the delight of his evil. I asked, What is

your delight? They said, that it was the delight of committing adultery, of stealing, cheating, and lying. And again I asked, Of what quality are those delights? They said, that they were perceived by others as stench from excrement, as the putrid smells from dead bodies, and as the pungent odours from stagnant urine. I said, Are those things delightful to you? They answered, that they were most delightful. I said, Then you are like the unclean beasts that live in such things. They replied, If we are, we are; but such things are the delights of our nostrils. I asked, What more shall I write from you? They said, Write this: that every one is allowed to be in his own delight, even the most unclean as they call it, provided he does not infest good spirits and angels; but because we could not do otherwise than infest them, we were driven away and cast into hell, where we suffer dreadful things. I said, Why did you infest the good? They replied, that they could not do otherwise. It is as if fury seizes upon them when they see any angel, and feel the Divine sphere around him. Then I said, Thus you are like wild beasts also. When they heard this, the fury came over them, which seemed like the fire of hatred: and lest they should do harm, they were drawn back into hell. Concerning delights sensibly perceived as odours and as foul smells in the spiritual world, see above (n. 303-305, 324).

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COATS OF SKINS (THE) with which Adam and Eve were clothed, signified the appearances of truth in which they were, 313.

COGNITIONS. See *Knowledges*.

COLOURS. There could not be variety in colour unless the light were constant, 190. See *Constant*. Colours appear alike in the light of winter and of summer, 298.

COMBAT. Whence arises the combat of the internal man with the external, 146. It takes place when man thinks that evils are sins and therefore wishes to desist from them, 145, 147. If it becomes grievous it is called temptation, 145, 147, 284. The combat is against things which are in the man himself and which he feels as his own, 147. The hardest struggle of all is with the love of rule from the love of self, 146.

COMMANDMENTS. See *Precepts*.

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COMPARISONS regarding—

Heavenly love, its affections, perceptions and thoughts, 107.

Infernal love, its concupiscences and thoughts, 107.

Those who attribute to themselves the good which is of charity and the truth which is of faith, 309.

The combat between good and evil during man's reformation, 284.

Concupiscences with their delights, 113.

Joy in the highest and the lowest heaven, 254.

The evil which does not appear, 278.

Piety without repentance, 121.

The delights of the lusts of evil, 40.

The delights of the affections of good, 40.

The natural rational and the spiritual rational, 154.

The conjunction of the will with the understanding, 165.

Wisdom conjoined with love, 35.

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The life of the wicked; its origin, 160.

COMPEL. The external cannot compel the internal, but the internal can compel the external. The internal is so averse from compulsion by the external that it turns itself away, 129, 136. It is not from freedom according to reason for one to be compelled, and it is not from oneself; but it is from what is not freedom, and is from another, 129. The Lord in no wise compels any one, 43. One cannot be compelled to believe what he does not believe, and still less what he is not willing to believe; nor to love what he does not love, and still less what he is not willing to love, 129, 136. The animal internal may be compelled, and in what manner, 136. To be compelled by love and by the fear of its loss, is compelling oneself, 136. What it is to compel oneself, 148. To compel oneself is not contrary to liberty and rationality, 129, 136, 145, 148. Man is in liberty by influx from the spiritual world which does not compel, 129. There is a forced internal and a free internal, 136. The quality of forced worship, and of worship not forced, 137.

CONCUBINE in the Word signifies some religious system, 245. The three hundred concubines of Solomon signified various religious systems, 245.

CONCUPISCENCES are the affections of the love of evil, 33. They reside in the natural man, 33. The concupiscences of evil are innumerable, 296. They beset the interiors of the mind, from them they flow down into the body, and there excite the unclean things that titillate the fibres, 39. Evils are in the external man, and the concupiscences of evil are in the internal man, and they are joined like roots and trunk, 119. The pent-up fire of the concupiscences of evil consumes the interiors of the man's mind, and lays them waste to the very gate, 278 (a). Every concupiscence of evil in hell,

when it is represented, appears like some noxious animal, 296. Through the external of thought concupiscences enter the body, 112. Man cannot have a perception of the concupiscences of his evil ; if he did not know from some other source that they are evils, he would call them goods, 113. The perceptions of the concupiscences are craftinesses ; the delights belonging to them are evils ; the thoughts belonging to the delights are falsities, 206. Concupiscences with their delights block the way and close the doors before the Lord, 33.

CONFESSION. What it is to confess sins, 278. Of those who confess themselves guilty of all sins, and do not search out any one sin in themselves, 278. The confession of all, lulls one to sleep and at length brings blindness as to all, 278. It is like a universal without any particular, which is not any thing, 278.

CONFIRM. Everything of which man has persuaded himself and which he has confirmed in himself, remains in him as his own, 317. There is nothing that cannot be confirmed, and falsity more than the truth, 318. It may be so confirmed that it appears as truth, 286, 318. When falsity has been confirmed, truth does not appear ; but from truth confirmed, falsity becomes apparent, 318. To be able to confirm whatever one pleases is not intelligence, but only ingenuity, which may be even in the worst of men, 318. Every thing confirmed from the will and the understanding at the same time, remains for ever ; but not that which has been confirmed by the understanding only, 318. The man who confirms evil loves, does violence to the Divine Goods ; and he who confirms false principles, does violence to the Divine Truths, 231. The confirmation of what is false is a denial of the truth, and the confirmation of evil is a rejection of what is good, 231. There is confirmation that is intellectual and not at the same time voluntary ; but all voluntary confirmation is also intellectual, 318. The confirmation of evil that is voluntary and at the same time intellectual, causes man to believe that his own prudence is all, and the Divine Providence nothing ; but not intellectual confirmation alone, 318. There are some who are exceedingly skilful in confirming, who do not know any truth, and still can confirm both truth and falsity, 318.

CONFLICT AND COMBAT, when during man's reformation good and evil meet, 284.

CONFUSED. What is not distinct is confused, whence results all imperfection of form, 4.

CONJOIN (To). How a man can be more and more closely conjoined with the Lord, 33. Every one acknowledges God and is conjoined with Him according to the good of his life, 326. The Lord is so conjoined with man, spirit, and angel, that all which has relation to the Divine is from the Lord, and not from them, 53. The more closely a man is conjoined with the Lord, the wiser he becomes, 41. The more closely a man is conjoined with the Lord, the happier he becomes, 46 ; and the more distinctly he seems to himself as if he were his own, and the more clearly he recognises that he is the Lord's, 43, 44. The Lord conjoins man with Himself by appearances : also by correspondences, 219. The Lord by His Divine Providence conjoins Himself with natural things by spiritual, and with temporary by eternal things, according to uses, 220. The Lord conjoins Himself with uses by correspondences, and thus by appearances according to the confirmations of them by man, 220. The understanding does not conjoin itself with the will, or the thought of the understanding does not conjoin itself with the affection of the will, but the will and its affection conjoin themselves with the understanding and its thought, 80. See *Conjunction*.

CONJUGIAL LOVE is spiritual, heavenly love itself, which is the image of the love of the Lord and the church, from which also it is derived, 145. It communicates with the inmost heaven, 145.

CONJUNCTION with the Lord, by the reception of love and wisdom from Him, 164. Conjunction with the Lord and regeneration are one, 92. The conjunction is closer and closer, or is more and more remote, 28, 32. How a man can be more closely conjoined with the Lord, 33. How this conjunction is effected, 28. The conjunction of the Lord with man, and the reciprocal conjunction of man with the Lord, is effected by means of the two faculties rationality and liberty, 92 ; by loving the neighbour as oneself and loving the Lord above all things, 94, 326. The reciprocal conjunction of the angels with the Lord, is not from the angels but *as* from

them, 28. By means of the two faculties rationality and liberty, there is conjunction of the Lord with every man, evil as well as good; therefore every man has immortality; but the man has eternal life, that is, the life of heaven, in whom there is reciprocal conjunction from inmosts to ultimates, 96. The acknowledgment of God makes a conjunction of God with man, 326. Upon the conjunction of the Creator with man, the connection of all things is dependent, 3. In the spiritual world, conjunction is from affection which is of love, 326. All conjunction in the spiritual world is effected by inspection, 29; examples, 326. The particulars in the human mind are consociated and conjoined according to affections. The conjunction is spiritual; and spiritual conjunction is life itself in things general and particular. It has its origin from the conjunction of the Lord with the spiritual world and with the natural world, in general and in particular, 326. The conjunction of the will with the understanding compared with the influx of the blood from the heart into the lungs, 165. The conjunction of all things of the will and understanding, or man's mind, with his life's love, 108.

CONNECTION (THE) of all things is dependent on the conjunction of the Creator with man, 3.

CONSENT is a deed, 111.

CONSTANT. There are many things created to be constant, that things not constant may have existence, 190. Many constant things named and described, 190.

CONSUMMATION. The end of a church is called its consummation, 328. The consummation of the Most Ancient Church, of the Ancient Church, of the Church of Israel and Judah, and of the Christian Church, as described in the Word, 328.

CONTAGION OF EVIL, whence it arises, 328.

CONTIGUITY. What is living in man or angel is from the proceeding Divine conjoined with him by contiguity, and appearing to him as his own, 57.

CONTINENTS. Outermosts and ultimates are continents, and these are in the natural world, 220. After death man retains the purer things of nature which are nearest to spiritual things; and these then are his continents, 220.

CONTINUITY. The natural does not communicate with the spiritual by

continuity, but by correspondences; how felt, 41.

CORRESPONDENCES. All the things of the mind correspond to all of the body, 181. The Lord conjoins Himself with uses by correspondences, 220. All things of the Word are mere correspondences of spiritual and heavenly things; and because they are correspondences they are also appearances, 220. Among the ancients there was a knowledge of correspondences, which is also a knowledge of representations, the very knowledge of the wise, which was especially cultivated in Egypt, 255.

COUNCIL OF TRENT, 257.

COVENANT. Why the two tables of the law are called the covenant, 326.

COVERINGS. A man after death is as much a man as when in the world, only with this difference, that he has cast off the coverings which make up his body in the world, 124.

COWS (that carried back the ark) signified good natural affections, 326.

CREATE. All things of the universe have been created from the Divine love by the Divine Wisdom, 2, 3. The Divine Love and Wisdom, as one, are in a certain image in every created thing, 5. In every created thing there is something which may be referred to the marriage of good and truth, 75. No angel or spirit was immediately created, but they were all born men, 220. Every man has been created that he may live for ever in a blessed state, 324. Man was created that he may be a receptacle of the Divine Love and Wisdom, 328. The difference between being created and proceeding from, 219.

CREATION. The end of creation is a heaven from the human race, 323. All things outside of man, and which are serviceable for his use, are secondary ends of creation, 332. The Lord created the universe, that in it there may exist infinite and eternal creation from Himself, 202, 203. The new creation or regeneration of the men of the Most Ancient Church is described in Genesis by the creation of heaven and earth, 241. The creation of the universe called the first creation, 332.

CROWNS. The seven crowns upon the heads of the dragon (Apoc. xii. 3), signify the holy things of the Word and the church, profaned, 310.

CRUCIFY. Why the Jewish nation was permitted to crucify the Lord, 247.

CRUELTY. Its origin, 276.

CUNNING. Their lot in the other life, 310.

CURE (To). The evils of a man's life's love are cured by spiritual means, as diseases are by natural means, 281. See *Heal*.

CURSE. The cursing of Cain involves the spiritual state into which they come after death who separate faith from charity, or wisdom from love, 242. What are real curses, 216, 217, 250.

DAGON represented the religious system of those who are in faith separate from charity, 326.

DAMNATION is non-salvation, 330. Man's first state is a state of damnation, 83. By a belief in instantaneous salvation through immediate mercy, damnation is ascribed to the Lord, 340. That any of the human race have been damned from predestination, is a cruel heresy, 330.

DANES. What they teach in the exhortation to the Holy Communion, 114.

DARKNESS (*tenebræ*). In the Word falsities are called darkness, and hence they who are in falsities are said to walk in darkness, 318. Outer darkness, 231.

DARKNESS, THICK (*Caligo*). When an angel of heaven looks into hell, he sees nothing but mere thick darkness there; and when a spirit of hell looks into heaven, he sees nothing but thick darkness there, 168.

DAVID represented the Lord who was to come into the world, 245.

DEATH is a continuation of life, 277. By death a man puts off the grosser things of nature, and retains the purer things of nature which are nearest to spiritual things; and these then are his continents, 220. The death of the body is the rejection of temporal and natural ultimates, 220. In the spiritual world, into which everyone comes after death, inquiry is not made as to what your faith has been, nor what your doctrine, but what your life, 103. Why the natural man, however civilly and morally he may act, is called dead, 322. After death man is no longer carried from society to society, because he is then no longer in any state for reformation, 307.

DECALOGUE (THE) was the first of the Word; being placed in the ark, it was called Jehovah, and it made the holy of holies in the tabernacle, and the shrine in the temple at Jerusalem, 326. The tables of the Decalogue are two, one for God and the other for man, 326. The Decalogue taught to children, 258, 274. At this day the

Decalogue is but as a little book of writing sealed up, and opened only in the hands of infants and children, 329. See *Tables of the Law*.

DEEDS. By the deeds of the law, spoken of by Paul (Romans iii. 28), are meant the rituals described by Moses in his books, and the precepts of the Decalogue are not meant, 115.

DEGREES are of a twofold kind, discrete or degrees of height, and continuous or degrees of breadth, 32. Every man from creation, and thence from birth, has the three discrete degrees, or the degrees of height; the first is the natural degree, the second the spiritual, and the third the celestial, 32, 324. These degrees are actually in every man; but in beasts there is but one degree of life, which is similar to the ultimate degree in man called the natural, 324. These degrees are opened by the Lord in man according to his life, actually in the world, but not perceptibly and sensibly till after he leaves the world, 32. There are in man three degrees of wisdom; these are opened according to conjunction with the Lord; thus they are opened according to love, 34. These degrees are not connected continuously; they are conjoined by correspondence, 34. Wisdom can be elevated in a triplicate ratio; in each degree it may be perfected to the highest point in a simple ratio, 34. The natural degree of life viewed in itself loves nothing but self and the world; the spiritual loves the Lord and heaven as higher, principal, and predominant, and self and the world as lower, instrumental, and subservient, 324. The Lord alone opens the spiritual and the celestial degrees, and in those only who are wise from Him, 36. Every angel is perfecting in wisdom for ever. The degree is for ever becoming perfect in which he was when he left the world, 334.

DELIGHT (*jucundum*). The delight of his love makes man's very life, 186. Delights make the life of every one, 303. All the delight that a man has is from his love, no delight coming from any other source, 73. All delight and pleasure, thus all that belongs to will, is from affection that is of love, 77. The delights of good are what are called the goods of charity, 145. To act from love's delight is acting from freedom, 73; and as the reason favours the love, it is also to act according to reason, 85.

What delight is, 312. The delight of his affection fills and surrounds every angel of heaven, and a general delight fills and surrounds every society of heaven, and the delight of all together or a most general delight fills and surrounds the universal heaven. In like manner the delight of his concupiscence fills and surrounds every spirit of hell, and a general delight every society of hell, and the delight of all or a most general delight fills and surrounds all hell, 303. There is no affection and no concupiscence without delight, 303. The delights of heaven and of hell are opposites, 303. Delights are of two kinds, the delights of the understanding and the delights of the will, or the delights of wisdom and the delights of love, 136. Delights captivate the thoughts and banish reflection, 113. External delights allure the internal to consent and to love, 136. The delights belonging to concupiscences are evils, and the thoughts belonging to the delights are falsities, 206. The delight of evil grows with the wicked man, as he wills and does evil, 296. After death, the delights of infernal love are turned into the undelightful, the painful, and the terrible, 83. The delights of infernal spirits, 340. How great is the delight of the love of ruling from the love of self, 215. Concupiscences with their delights close the doors before the Lord, 33.

DELUGE. By the flood is described the consummation of the Most Ancient Church, 328.

DENY (To). They who deny God in the world deny Him after death, 326. They who deny the Divinity of the Lord cannot be admitted into heaven and be in the Lord, 231. So far as one denies the Lord, he is separated, 326.

DERIVATIONS of the love of evil, 33. The derivations of infernal love are the affections of evil and falsity,—properly, concupiscences; and the derivations of heavenly love are the affections of good and truth,—properly, loving desires, 106.

DESCRIPTION (A SHORT), of heaven and hell, 299–306.

DESOLATION. A successive vastation of good and desolation of truth in the church, even to the consummation of it, 328.

DETERMINATION. For every power there must be supply, which is to be given it: and thus, determination

from what is more internal or higher than itself, 88. The mind has not the power to think and to will one thing or another from itself, without something more internal or higher to determine the mind to it, 88. Man cannot pass from the natural to the spiritual but by determination, 72. Compared to a door, 72.

DEVASTATION. The devastation of the church was represented by the destruction of the temple, and by the carrying away of the people of Israel, and by the captivity of the people of Judah in Babylonia, 246.

DEVIL. By the devil is meant hell in the whole complex, 204. There is no devil who is sole lord in hell, but the love of self is so called, 302. Hell in its form is like a monstrous man, whose soul is the love of self and his own intelligence, thus the devil, 302. Whether it is said evil or the devil, it is the same; the devil is within all evil, 233. Evil is the devil, 216. Evil and the devil are one, and the falsity of evil and Satan are one, 33. They are called satans who confirm in themselves the concupiscences of evil, and devils who live in them, 310. Devils may understand the arcana of wisdom while they hear them, and may also speak them from their rationality, but as soon as they return to their diabolical love, they do not understand them, 223. See *Hell and Satan*.

DIASTOLE. What it is, 319.

DIFFERENCE between those who believe all good to be from the Lord, and those who believe good to be from themselves, 93; between man and beasts, 74, 96, 275, 276; between illustration from the Lord and illustration from man, 168–170; between the love of dignities and riches for their own sake, and the love of them for the sake of uses, 215.

DIGESTION, process of, 296.

DIGNITIES. What dignities and riches are, and whence they are, 215. Natural and temporary in the external form; spiritual and eternal in the internal, 220. Stumbling-blocks to the wicked, but not to the good, 250. See *Honours*.

DISCIPLE. By a disciple (a cup of cold water in the name of a disciple, Matt. x. 42) is meant the state of those who are in some of the spiritual things of the church, 230.

DISSEXTIONS and heresies are inevitable, 256, 259. Their permission is according to the laws of the Divine Providence, 259. If the church had

remained in its three essentials, intellectual dissensions would not have divided, but only varied it, 259.

DISTANCE. The reason why the Lord appears to the angels at a distance, as a Sun, 162. The distance is an appearance according to the conjunction with Him, 162. Distances in the spiritual world are according to dissimilitude, 162. The spiritual is not in distance as the natural is, 312. It is the appearance of distance which causes a belief concerning what man thinks and perceives, different from that concerning what he sees and hears (as to its being within him rather than from without), 312.

DIVIDED. The Lord does not suffer anything to be divided, 16. See *Division*.

DIVINE. The Divine is in every created thing, because the Sun of the spiritual world is in every created thing, but with variety according to uses, 5. The Divine in itself is in the Lord; but the Divine from itself is the Divine from the Lord in created things, 52. The Divine cannot be appropriated to man as his, but can be adjoined to him, and thereby appear as his, 285.

DIVINE ESSENCE (THE) is Love and Wisdom, 47. See *Essence*.

DIVINE HUMAN (THE) is what is called the Son, 262. A Christian can hardly be led to think of a Divine Human, 262.

DIVINE ITSELF (THE), from which are all things, is called the Father, 262. The Divine Itself is meant by the Infinite and Eternal in itself, 51, 52.

DIVINE LOVE AND WISDOM (THE), proceed from the Lord as one, 4. The Divine Love and Wisdom are substance and are form, 4, 46. The Divine Love is of the Divine Wisdom, and the Divine Wisdom is of the Divine Love, 4. The Divine Love created all things, but nothing without the Divine Wisdom, 3. The Divine Love has for its end a heaven consisting of men who have become and are becoming angels, 27.

DIVINE (THE PROCEEDING), is called the Holy Spirit, 262.

DIVISION. A man while living in the world can be in good and at the same time in falsity, and this division destroys the man, therefore the Lord's Divine Providence has in view that this division shall not be, 16. See *Divided*.

DOGMA. Where there is discourse with those who have died, spirits some-

times bring in some dogma of religion; results, 134.

DOMINION (LOVE OF), when it gradually made its invasion, 215. See *Rule*.

DOOR. The Door (John x. 2, 9) means the Lord, 230. When the door is opened and when shut, 71. The love of self guards the door, that it may not be cast out by the Lord, 210. Evils obstruct and close the door, 119. It cannot be opened by the Lord but by means of the man, 116, 119. It is opened by man by his shunning evils as sins as from himself, with the acknowledgment that he does it from the Lord, 145, 210, 233. When man thus as from himself opens the door, the Lord then at the same time extirpates the concupiscences, 119. The Lord continually urges and presses man to open the door to Him, 119.

DRAGON (THE), signifies those who separate faith from charity, 258.

DWELLING-PLACE. The Lord cannot have a dwelling-place in man and angel, and abide with them, except in His Own; the reason, 53.

EAGLES signify men given to rapine, who have intellectual sight, 20.

EAR (THE). There cannot be hearing separate from its form, which is the ear, 279. Very little known as to how the ear hears, 336. The understanding from the will flows into the eye and the ear, and not only makes those senses, but also uses them as its instruments in the natural world; but this is not according to the appearance, 314. In the eye the understanding sees, and it hears in the ear, and not the reverse, 150.

EAT. By eating from the tree of knowledge is signified appropriating good and truth, as being not from the Lord and hence the Lord's, but as being from man and hence man's, 241, 244, 313. It thus signifies the pride of their own intelligence, 328. Also the knowledge of evil, after the fall, 275.

EBER. The Ancient Church was changed in a notable manner by Eber (or Heber), from whom arose the Hebrew Church, 328.

EDEN (THE GARDEN OF). The wisdom and intelligence of the men of the Most Ancient Church are described by the garden of Eden, 241, 313.

EFFECT. If from an effect you take away the cause, the effect perishes, 3. The effect is called the ultimate end, 108. See *End*.

EFFORT. If from motion you take away effort, motion stops, 3.

EGYPT was one of the countries in which the Ancient Church existed, and where the ancient Word was known, 328. [Here, and in other places where the same statement is made, Egypt is named as in Asia, in which it had extensive dominion.]

EGYPTIANS. A particular kind of evil is signified in the Word by the Egyptians, 251.

ELEVATION AND ASCENT. Of the ascent of love according to degrees, man has only an obscure perception; the ascent of wisdom, however, is clearly perceived with those who know and see what wisdom is, 34. As to the affection there would not be this elevation unless man had from rationality ability to elevate the understanding, and from liberty, ability to wish to do so, 96.

EMBRYO. In every human embryo the Lord forms two receptacles, one of Divine Love and the other of Divine Wisdom, the receptacle of Divine Love for the future will of the man, and the receptacle of Divine Wisdom for his future understanding, 324.

EMERODS. See *Hemorrhoids*.

END, mediate end, and ultimate end; or end, cause, and effect, 108. The end is the very essential which enters into the cause and the effect, 108. The end gives all belonging to it to the cause, and through the cause to the effect, 108. It conjoins itself with the cause, and through the cause with the effect, 108. He who wills an end, wills the means also, 108. The operation and progress of the end for the sake of which the universe was created, through means, is what is called the Divine Providence, 331. The Lord not only continually wills that a man should think and talk of Divine things, but also that he should reason about them for the end that he may see a thing to be so or not so, 219. The end of the Divine Providence, 16, 27, 45. Ends of creation, 27, 56, 323, 332. Secondary ends of creation, 332. See *Cause, Effect*.

ENGLISH. Among those who do not suffer themselves to be forced to religion, are many of the English nation, 136. In their exhortation to the holy Communion, the English openly teach examination, acknowledgment, confession of sins, repentance, and renewal of life, 114.

ENLIGHTEN: ENLIGHTENMENT. See *Illustrate*.

ENMITY. The enmity put between the serpent and the woman, and between the seed of the serpent and the Seed of the woman (Gen. iii. 15), is between the love belonging to man's proprium and the Lord, thus between man's own prudence and the Lord's Divine Providence, 211. Man's proprium has an inborn enmity against the Divine Providence, 211.

ENTHUSIASTIC SPIRITS have called themselves the Holy Spirit, 134. They who are instructed by influx what to believe or what to do, are not instructed by the Lord, nor by any angel of heaven, but by some enthusiastic spirit, 321.

EQUILIBRIUM between heaven and hell, 23. In this equilibrium every man is kept as long as he lives in the world; and by means of it he is kept in that liberty of thinking, of willing, of speaking, and of doing, in which he can be reformed, 23. Evil and falsity that are together, made to serve for equilibrium, and thus in the conjunction of good and truth in others, 21, 22.

ERROR OF THE AGE as to the remission of sins, 279, 280. It is an error of the age that the state of a man's life can be changed in a moment even to an opposite state, 279.

ESSE without *existere* is not anything, 11. Love is the *esse* of a thing, 11. See *Existere*.

ESSENCE. There is one sole Essence from which are all the essences that have been created, 157. The Divine Essence is pure Love, 337.

ESSENTIALS. There are three essentials of the church; what they are, 259. There are two things which are at once the essentials and the universals of religion, 340.

ETERNAL. The Eternal is the Divine *Existere*, 48. See *Infinite, Image*.

ETHER (in relation to *sight*), 190.

EVE. By the condemnation of Eve is signified the condemnation of the voluntary proprium, 313. See *Adam*.

EVIL (HEREDITARY). See *Hereditary*.

EVIL is the delight of the concupiscence of acting and thinking contrary to Divine order, 279. There are myriads of concupiscences entering into and composing every single evil, 279, 296. The love of self and the love of the world are as fountains from which are evils of every kind, 83. Evil and the devil are one, 33. Its own punishment follows every evil, 249. It is to man's advantage to be in evil and at the same time in falsity rather than to be

in good and at the same time in evil, therefore the Lord permits it to be so, 16. Evils are permitted for the sake of the end, which is salvation, 249, 281. In all evil is inwardly hidden the acknowledgment of nature and human prudence alone, 205. There is inherent in all evil a hatred of good, 233. Evil cannot be taken away from any one unless it appears, is seen, and acknowledged, 183, 278. As long as evils remain in the concupiscences of their love, and consequently in the delights, there is no faith, charity, piety, nor worship except in externals only, 84. The evils of the concupiscences of his life's love are not felt by man as evils, but as delights, 296. So far as evils are removed they are remitted, 279. The evil are continually leading themselves into evils, but the Lord is continually leading them away from evils, 295. An evil man is hell in the least form, 295. The evil who are in the world the Lord governs in hell, as to interiors and not as to exteriors, 307. The Divine Providence with the evil is a continual permission of evil, to the end that there may be a continual withdrawal from it, 296. See *Evil and Falsity, Hereditary*.

EVIL AND FALSITY. All evil and falsity are from hell, 321. There cannot be evil without its falsity, 233. Evil from its delight and falsity from its pleasantness, may be called and may be believed to be good and truth, 195. Evil is confirmed by fallacies and appearances, which become falsities while confirmed, 87. That is evil to a man which destroys the enjoyment of his affection, and that is falsity which destroys the pleasantness of his thought that is from it, 195. Evil and falsity that are together serve, for equilibrium, for relation, for purification, and thus for the conjunction of good and truth in others, 21.

EXAMINATION (SELF). What it is, 278. Not only must the external be examined, but the internal also, 152. What is seen if the external alone is examined, 152. How the spirit is examined, 152. By the examination of the internal man, the external man is essentially examined, 152.

EXISTERE without *esse* is not any thing, 11. See *Esse*.

EXPULSION from the garden of Eden signifies the deprivation of wisdom, 313.

EXTERNAL (THE) has its essence from

the internal, 224. It may have an appearance not in accordance with its essence from the internal, as with hypocrites, flatterers, and pretenders, 224. The appearance is that the external flows into the internal, when the contrary is the case, 150. The external of man's thought is in itself of the same quality as its internal, 106. Externals are so connected with internals that they make one in every operation, 180.

EYE. By the eye, in the spiritual sense of the Word, is meant the understanding, 264. There cannot be sight separate from its form which is the eye, 279. The eyesight of all is formed for the reception of the light in which it is, 168. The eye does not see from itself; but it is man's mind or spirit which there perceives things by the sense, and from it is affected according to its quality, 314. Very little known as to how the eye sees, 336. The understanding from the will flows into the eye and the ear, and not only makes those senses, but also uses them as its instruments in the natural world, 314. The eyes correspond to wisdom and its perceptions, 29. In the eye the understanding sees, and it hears in the ear, and not the reverse, 150.

FACE. Faces are types of minds [*animus*], 277. Distinction between the external and the internal face, 220, 224. The internal is hidden interiorly in the face of the external, 226. In the spiritual world every one changes the face, and becomes like his own affection; so that what he is in character is apparent from the face, 226. To see the Divine Providence in the back and not in the face, is to see after the Providence and not before it, 187. Angels constantly turn the face to the Lord as a Sun, 29.

FACULTY. The faculty of willing which is called liberty, and the faculty of understanding which is called rationality, are as if inborn in man, for his humanity itself is in them, 98. These two faculties are from the Lord in man, 73. Without them, man would not have a will and an understanding, and so would not be man, 96; without them he would not have been able to be conjoined with the Lord, and so would not have been able to be reformed and regenerated, 84, 95, 96; he would not have immortality and eternal life, 96. As these two faculties are in the good, so they are in the

evil, 15, 96, 99, 285. The Lord keeps these two faculties in man, unimpaired and as sacred, in all the course of His Divine Providence, 96. In them He has His residence with every man, 96. See *Freedom, Reason, Liberty, Rationality*.

FAITH separate from charity, 264, 265; the only obstacle to the reception of the Christian religion, 265. Paul's sayings as to faith, 115. What blindness has been induced by a passage wrongly understood, 115. Faith induced by miracles, is not faith but persuasion; its nature, 131.

FALLACIES from appearances blind the understanding, 175. Every appearance confirmed as a truth is a fallacy, 220, 310. They who confirm themselves in fallacies become naturalists, 310. Evil is confirmed by fallacies and appearances, which become falsities while confirmed, 87. Appearances and fallacies, 213.

FALSIFICATION. Falsification of truth is the violence done to Divine Truths by the confirmation of false principles, 231. In the Word, falsifications of truth are described by whoredoms, 233. How produced, 233. See *Whoredoms*.

FALSITY. The falsity of evil is falsity in the understanding from evil in the will; falsity not of evil is falsity in the understanding and not in the will, 318. The falsity which is not of evil can be conjoined with good, while the falsity of evil cannot, 318. The falsity of evil and Satan are one, 33. Every thing can be confirmed, and falsity more than the truth, 318. Evil is confirmed by fallacies and appearances, which become falsities while confirmed, 87. That is falsity to a man which destroys the pleasantness of his thought that is from his affection, 195. The thoughts belonging to the delights from the concupiscences of evil are falsities, 206.

FAMILIES may be distinguished from each other merely by the face, 277.

FANCY. The fancy of self-love inspired by nature itself with crazy ideas, 233.

FAT signifies Divine Good, 231.

FATHER. The Lord is the Heavenly Father of all men, 330. He alone is the Father as to life, and an earthly father is the father only as to life's covering, which is the body, 330.

FAULT. If man knows the evil and does not shun it, he is in fault, 294. The fault seems to be in those from whom there is influx; but it is in him who receives, for he receives it as his,

294. Man himself is in fault if he is not saved, 327.

FAVOUR. To favour evils and falsities and to do good are not in agreement, 14.

FEAR (To). By fearing God is meant the fear of offending Him; and to offend Him is to sin; and this is not of fear, but of love, 140.

FEAR. The fear of God is the fear of the loss of His love, 136. Who they are that have the fear of God, 253. Various kinds of fear: the fear of the loss of honour or wealth; the fear of civil punishments and of external ecclesiastical punishments; of infernal punishments; of the loss of dignity and opulence, 139. Fear closes the interiors of the mind, 139. It prevents man's reformation, 139.

FEEL. All that a man feels flows in, 308. But little known as to how the eye, ear, nose, tongue, and skin feel, 336. Why man does not perceive and feel any thing of the operation of the Divine Providence, 175, 176, 177.

FELICITIES. The felicities of heaven cannot be described by words, though perceptible to the sense in heaven, 39. Though inexpressible, they rise in a like degree with wisdom, 39. They enter as man removes the concupiscences of the love of evil and falsity as if from himself, 39.

FERMENTATION. Ferment or leaven in the Word signifies the falsity of evil, 284. Spiritual fermentations, 25. Fermentation by which heterogeneous things are separated and homogeneous things conjoined, 25.

FIBRES. All the fibres and vessels of those who are in hell are inverted, 296. The workings of the brains into the fibres, 180.

FIG-TREE. See *Leaves*.

FINITE. The infinite cannot be comprehended by the finite, and also it can be, 46, 53. How one who is finite is capable of holding what is infinite, 54. The conjunction of the infinite and the finite, 54. By the finite are meant all things created by the Divine, and especially men, spirits, and angels, 52. A man or an angel is finite, and only a receptacle, in itself dead. What is living, in him, is from the proceeding Divine conjoined with him by contiguity, and appearing to him as his, 57. See *Infinite*.

FIRE. In the love of self and the world there is more of the fire and ardour of doing uses than they possess

who are not in the love of self and the world ; the reason, 215, 250, 252.

FIRSTS. The Lord in His Humanity rules the world from firsts through ultimates, 124. See *Ultimates*, *Inmost*. FLATTERERS, 14, 89, 104, 224.

FLESH. By the will of the flesh (John i. 13) is meant the voluntary proprium, 298.

FLOOD. By the flood is described the consumption of the Most Ancient Church, 328.

FLOW IN (To). All flows in, either from heaven or from hell,—from hell by permission, from heaven by Providence, 251. All of thought and affection, even with the spirits of hell, flows in from heaven ; but the influent good is there turned into evil, and the truth into falsity, thus every thing into the opposite, 288, 294, 307. The spiritual flows into the natural, not the natural into the spiritual, 314.

FLOWERS. The things connected with man's initiation into the marriage of good and truth, or the spiritual marriage, are like the blossoms which the tree puts forth in the spring time ; spiritual truths are the petals of those flowers, 332.

FORCED. There is a forced internal and a free internal, 136. The quality of forced worship, and of worship not forced, 137. See *Compel*.

FOREHEAD. The Lord looks at the angels in the forehead. The forehead corresponds to love and its affections, 29.

FOREKNOWLEDGE. As a knowledge of future events takes away the human itself, which is, to act from freedom according to reason, it is therefore not given, 178, 179.

FORM. There is one sole form from which are all the forms that have been created, 157. Every form turns into its own quality that which flows into it, 327. In every form the general and the particular, or the universal and the special, by wonderful conjunction act as one, 180. Every thing existing derives from its form that which is called quality, and whatever is called predicate, also that which is called change of state, that too which is called relation, and the like, 4. The form makes a one the more perfectly, as the things entering into the form are individually distinct and yet united, 4. Form of heaven, 61, 62. This form is for ever perfecting according to the increase of members, for the more they are who enter the form of the Divine Love, which is the Form

of forms, the more perfect the union becomes, 62. Organic forms of the mind, 279, 319. Form of government of the life's love, 107. See *Substance*.

FORM (To). Every thing of the understanding and of the will must be formed by the external before it is formed by the internal ; for every thing of the understanding and of the will is formed first by means of what enters through the senses of the body, especially through sight and hearing, 136.

FORESIGHT. The Lord's Foresight, 67, 333. Without the Lord's Foresight and at the same time Providence, neither heaven nor hell would be anything but confusion, 333. See *Future*.

FORTUNE. Can a cause of fortune be given from any other source than the Divine Providence in ultimates ? where by constancy and by change it deals wonderfully with human prudence, and still conceals itself, 212. The Divine Providence which is called fortune, is in the smallest several particulars of even trivial things, 212, 251. That which is called the fortune of war is the Divine Providence, especially in the plans and preparations of the general, even though he then and afterwards were to ascribe the whole to his prudence, 251, 252. The Gentiles formerly acknowledged Fortune and built her a temple, as did the Italians in Rome, 212. See *Accidental*.

FOUNTAIN. The Lord is the only Fountain of Life, 292. Why the ancients consecrated fountains, 255.

FOXES. They who are in their own prudence are like wolves and foxes, 311.

FRAGRANT. Good is in itself fragrant, 305.

FRAUDS. Their origin, 276.

FREEDOM (*liberum*). All freedom is of love, even so that love and freedom are one, 73. Like love, it cannot be separated from willing, 89. There is infernal freedom and there is heavenly freedom ; what one thinks and wills from each, 43. From infernal freedom to see heavenly freedom is like seeing day in thick darkness, 149. There are many kinds of freedom ; but in general there are three, natural, rational, and spiritual, 73. Everyone has *natural freedom* by inheritance ; from it he loves nothing but himself and the world ; his first life is nothing else ; it is a freedom to think and to will evils ; when he has confirmed these by reasonings, man does them from freedom according to

his reason ; it is from the Lord's Providence that man is allowed to do so ; man is in this freedom hereditarily, and they are in it who have confirmed it by reasonings from the delight of the love of self and the world, 73. *Rational freedom* is from the love of reputation for the sake of honour or of gain ; one loves to appear externally as a moral man ; he therefore does not defraud, commit adultery, take revenge, or blaspheme ; from freedom according to his reason, he acts sincerely, justly, chastely, and in a friendly way ; he can from reason speak well in favour of so living ; the good deeds which he does are not in themselves good,—why ; his freedom draws nothing from the love of the public good, nor does his reason. This rational freedom is inwardly natural freedom. It also is left to every one from the Lord's Providence, 73. *Spiritual freedom* is from the love of eternal life. He comes into it who regards evils as sins, and therefore does not will them, and who at the same time looks to the Lord ; at first this freedom does not seem to be freedom ; it grows as natural freedom decreases and becomes subservient ; it conjoins itself with rational freedom and purifies it. How man can come into spiritual freedom, 73. A man perceives as his whatever he thinks, wills, speaks, and does from freedom ; they who are in the love of evil do not perceive that infernal freedom is not freedom itself ; but infernal freedom and heavenly freedom, in themselves opposite, cannot each be freedom itself ; to be led by good is freedom, to be led by evil is slavery, 43. All wish to be free ; when they compel themselves they act from freedom according to reason, but from an interior freedom, from which exterior freedom is looked upon as a servant, 148. It is a law of the Divine Providence that man should act from freedom according to reason ; the freedom here meant is spiritual freedom, 71, 176. One cannot be reformed, regenerated, and saved, unless allowed to act from freedom according to reason, 97, 123. To act from freedom according to reason, to act from liberty and rationality, and to act from the will and the understanding, are the same thing ; but it is one thing to act from freedom according to reason, and another to act from freedom itself according to reason itself ; even the man who does evil from the love of

evil and confirms it in himself, acts from freedom according to reason, but his freedom is infernal, and his reason is spurious or false, 97. Man has freedom of reason from this, that he is in the midst between heaven and the world, and that he can think from heaven and from the world, 142. None act from freedom itself according to reason itself but they who have suffered themselves to be regenerated by the Lord ; all others act from freedom according to thought to which they give the semblance of reason ; but every man, unless born foolish or excessively stupid, is able to attain to reason itself, and by it to freedom itself, 98. Man is led by the Lord in freedom, and is reformed and regenerated in freedom, 73. Why it is not known what heavenly freedom is, and that the difference between it and infernal freedom is like the difference between what is alive and what is dead, 149. See *Liberty*.

FREELY. To will freely as from himself is from the faculty continually given to man by the Lord, called liberty, 96. As long as delight from the love of evil reigns, man cannot freely will good and truth and make them of his reason, 85. Every man can freely, yes, most freely, think what he will, against God or for Him alike ; and one who thinks against God is rarely punished in the natural world, because there he is always in the state for reformation ; but he is punished in the spiritual world, after death, for then he can no longer be reformed, 249, 278.

FRENCH. Called a noble nation, 258.

FRIENDSHIP (SPIRITUAL), 338.

FRUCTIFICATIONS. Fructification and multiplication have not failed from the beginning of creation, and will never cease, 56. Affections can be fructified and their perceptions multiplied, without end, 56, 57. This faculty of fructification and multiplication without limit, men have in natural things ; but it is in spiritual things with the spiritual angels and in heavenly things with the heavenly angels, 57.

FRUITS. Spiritual goods which are the goods of charity are like fruit, and are also signified by fruit in the Word, 331. The earliest productions of the spiritual marriage are like the rudimentary forms of fruit, 331.

FUTURE. All the future is present to the Lord, and all the present is to

Him eternal, 334. A knowledge of the future is given to no one; but it is allowable for every one to form conclusions about the future from reasons, 179. The desire to know the future is born with most people; but this desire has its origin from a love of evil; it is therefore taken away from those who believe in the Divine Providence, 179. See *Foresight*.

GANGRENE. The evils that remain shut in are like the diseases called cancer and gangrene, 251.

GARDEN, 40, 241, 313. See *Eden*.

GARMENTS (WHITE) signify a state purified from evil, 279.

GENERAL. A general thing exists from particulars, 201.

GENERATION (THE ORGANS OF) in either sex, correspond to societies of the inmost heaven, 144.

GENESIS. The learned toil in vain in the explanation of the contents of the first chapter, 241. It describes the new creation or the regeneration of the men of the Most Ancient Church, 241.

GENII. The most cunning sensual men are called genii; their hell described, 310.

GENTILES. The human race in Mohammedan and Gentile lands is ten times more numerous than in the Christian portion of the world; and in the latter there are few who place religion in the life. What more insane belief can there be than to hold that the former are condemned, and that man has heaven from birth and not from the life? 330. All who have lived well and have acknowledged God are instructed after death by angels; and then they who in the world were in the two essentials of religion, accept the truths of the Church such as they are in the Word, and acknowledge the Lord as the God of heaven and the Church, 328, 330. The Gentile more than the Christian thinks concerning God from religion in his life, 322. It is to man's advantage to be in evil and at the same time in falsity rather than to be in good and at the same time in evil, 16.

GERMANS. What they teach in the exhortation to the holy Communion, 114.

GLOTTIS. Its functions, 279.

GOATS. They who separate faith from charity are in the Word meant by goats, 258. The goats spoken of by the Lord in Matthew (xxv. 41-46), are they who neglect to think concerning evil, and because they neglect this are continually in evil, 101.

God is one in Person and Essence, in whom is a Trinity, and the Lord is this God, 262, 263. If man clearly saw the Divine Providence, he would either deny God, or make himself to be God, 182, 183. There are those who have arrogated to themselves Divine power and wish to be worshipped as gods, 257. See *Lord*.

Good is the delight from the affection of acting and thinking according to Divine order, 279. Myriads of affections enter into and compose every single good, 279. In all good there is inherent a love of protecting itself against evil and of removing it from itself, 233. By good is understood that which universally comprehends and involves all things of love, 11. All things of love are called goods, 11. What is good without relation to something? Can it be called good, as it does not affect, and causes no perception? 11. Every good is called good from its delight or its blessedness, 324. Good of life, or to live well, is to shun evils because they are against religion, thus against God, 325, 326.

GOOD AND TRUTH. Good is of love, and truth is of wisdom, 5, 7. Love calls all belonging to it good, and wisdom calls all belonging to it truth, 5. Every one calls that good which, from the love in his will, he feels as delight; and he calls that truth which, from the wisdom in his understanding, he perceives to be pleasantness therefrom, 195. All things in the universe have relation to good and truth, yea, to their conjunction, 5, 7, 11. Good without truth is not anything, and truth without good is not anything, 11. Good in the angels of heaven and in men of an earth is not good in itself, except so far as it is united to truth; and truth is not truth in itself, except so far as it is united to good, 10, 13, 14. By good is understood that which universally comprehends and involves all things of love, and by truth is understood that which universally comprehends and involves all things of wisdom, 11. All good and truth are from the Lord, 321. Good cannot be given without its truth, 233. To every one, good is that which is the delight of his affection, and truth is that which is the pleasantness of his thought from the affection, 195. Goods and truths are indeed changes and variations of state in the forms of the mind; but these are perceived and they live solely

by the delights and the pleasantness of good and truth, 195. What natural truth and good are, and what spiritual truth and good are, 312. See *Marriage*.

GOSPEL not reaching all, 254.

GOVERN. The Lord governs hell by opposites; and the evil who are in the world He governs in hell as to interiors, and not as to exteriors, 299, 307. See *Rule*.

GOVERNMENT. The government of the Lord's Divine Love and Wisdom is what is called the Divine Providence, 2, 285.

GOVERNMENTS in heaven, 217. See *Heaven*.

GRAFTING. Man is indeed a bad tree from the seed; but still there may be a grafting or budding with twigs taken from the tree of life, whereby the sap drawn from the old root is turned into sap making good fruit, 296, 333. See *Ingrafted*.

GRANDFATHER. Sometimes the face of a great-grandfather returns in a grandson or a great-grandson, 277. See *Face*.

GUARDING. By the guarding of the way to the tree of life (Gen. iii. 24), is signified the Lord's care lest the holy things of the Word and the Church should be violated, 313.

GUILTY. What renders a man guilty of evil, 294.

HAIR. By hair in the Word is signified the least of all things, 159.

HAPPY. The more closely a man is conjoined with the Lord, the happier he becomes, 37.

HARMONY is of endless variety; but it could not be unless the atmospheres were constant in their laws, and the ear in its form, 190.

HATREDS, their origin, 276.

HEADS. By the seven heads of the dragon (Apoc. xii. 3, 9) is signified cunning, 310. The serpent's head (Gen. iii. 15) is self-love, 211, 241.

HEAL. How the Lord heals man, 281, 282. The healing of the understanding only would be like palliative healing. The will itself must be healed, 282. How the Lord heals the love of man's will, 284. See *Cure*.

HEAR. All flows in, which a man hears, 308. Hearing cannot be given apart from its form, which is the ear, 279.

HEART. The heart signifies affection which is of love or of the will, 80. By the heart is meant man's love, 172. What is not in the heart perishes in the understanding, 172. The heart and lungs correspond to the will and

understanding, 193. The natural principle of life is the heart's motion, and the spiritual principle of life is the mind's will, 193. The heart joins with itself the lungs, and the will joins with itself the understanding, 193. Functions of the heart, 279, 296. The heart collects and distributes the blood, 336.

HEAT. The heat in the spiritual world is the proceeding Divine love, 292. Analogy between the effects produced by spiritual heat and those produced by natural heat, 160, 292. Vital heat is from the delights of the affections, and from the pleasantness of the perceptions and thoughts, 195.

HEAVEN is from the human race, 27. The end of creation is a heaven from the human race, 27, 323. Heaven is not heaven from the angels, but from the Lord, 27. Heaven is abiding with the Lord for ever, 27. It is conjunction with the Lord, 28. It is in the human form, 204. The universal heaven is as one man before the Lord, 64-68, 124, 254. A description of it, 61, 62. The angelic heaven is an image of the Infinite and Eternal, 62. What heaven is in general or with many persons, and what it is in particular or with any one, also what it is in the spiritual world and what in the natural world, 27. Heaven is distinguished into as many general societies as there are organs, viscera, and members in a man; and every general society, into as many less general or particular societies as there are larger divisions in each of the viscera and organs, 65. The Lord's heaven in the natural world is called the church; and an angel of this heaven is a man of the church who is conjoined with the Lord, 30. Man from creation is a heaven in the least form, 67. They who have acknowledged God and His Divine Providence make heaven, 205. No one comes into heaven unless he carries with him from the world what is angelic, 61. Mohammedan heaven, 255. See *Mohammedans*.

HEBER. The Ancient Church was changed in a notable manner by Heber (or Eber), from whom arose the Hebrew Church, 328.

HEBREW CHURCH. In this church (founded by Heber) worship by sacrifices was first instituted, 328.

HELICES. Helices, curving inwards, wonderfully combined into forms receptive of life, 319.

HELL consists of myriads of myriads, and every one there is in form like a

- man, though monstrous ; and all the fibres and vessels therein are inverted, 296. Hell is in human form, but it is in a monstrous human form, 204. An evil man is hell in the least form, 296. The universal hell has been arranged into societies according to the concupiscences of evil opposite to the affections of good, 278. They who have acknowledged nature alone and human prudence alone, make hell, 204. Many do not know that they are in hell when in evils, 101. The hells abound in unclean things, 38. See *Devil, Satan*.
- HEMORRHOIDS.** The hemorrhoids with which the Philistines were smitten signified natural loves, which when separate from spiritual love are unclean, 326. The hemorrhoids of gold signified natural loves purified and made good, 326.
- HEREDITARY EVIL.** It is known in the church that every man has hereditary evil, and from it is in the lust of many other evils. It is said to be from Adam and his wife ; but every one is born into it from his parent ; and so it is transferred successively from one to another ; thus it is increased, and it grows, and is transmitted to offspring, 277, 328. Man from his hereditary evil is always panting for the lowest hell ; but the Lord by His Providence is continually leading him away and withdrawing him from it, 183.
- HERESIES** in the Christian world, 238, 259. The confirmation of heresies, 318. That only those who were born within the church are saved, is an insane heresy, 329, 330. That any of the human race have been damned from predestination, is a cruel heresy, 329, 330.
- HERETIC.** What heretic can see his falsities unless he admits the genuine truth of the church ? 318.
- HIEROGLYPHICS.** Their origin, 255.
- HOLINESS.** A spiritual Holiness, which is also called the Spirit of Truth, proceeding from the Lord, is within the several particulars of the literal sense of the Word. This Holiness is hurt when the Word is falsified and adulterated, 231.
- HOME.** After death, every one in a society has his home, which he finds made ready for him when he first enters the society. He may be in company with others outside of his home, but still he cannot stay anywhere but in his home, 338.
- HONOURS** and wealth may be blessings, and may be curses, 216, 217. Why the Lord permits the impious to be advanced to honours, 250. The Lord never leads man away from seeking honours, but He leads him from the longing desire to seek them for the sake of eminence alone, or for the sake of himself, 183. See *Dignities*.
- HOPE.** Whence a man has what is called hope, 178.
- HORNS.** The ten horns of the dragon (Apoc. xii. 3) signify the power of persuading by fallacies, 310.
- HUMAN.** Every one has the truly human from rationality, 228. To think from the truth is the truly human, and thus the angelic, 321. It is essentially human to think and to will from God, 293. Christians in their thought separate the Lord's Divine from His Human, and place the Divine near the Father in heaven, and His Human they know not where, 255. They make the human like the human of another man, 262. Humanity itself consists in man's two faculties called liberty and rationality, 281.
- HUMBLE.** The Lord continually humbles the proud, and exalts the humble, 183.
- HUSBAND.** Why the Lord is called the husband in the Word, 8.
- HYPERBOLA.** There is no such approximation of angelic wisdom to the Divine Wisdom that it can touch it ; as a straight line drawn about the hyperbola is said to approximate continually and never touch, 335.
- HYPOCRISY.** Lighter and more grievous according to confirmations against God, and reasonings in favour of Him outwardly, 231.
- HYPOCRITES,** 14, 89, 104, 222, 206, 231.
- IDEA.** The spiritual idea is of the internal thought, the natural idea is of the external thought, 274. There are abstract ideas by which things are seen to be, though what they are in quality be not seen, 46.
- IDEALISTS** are visionaries, 46, 309.
- IDOLS.** Why there are those who worship idols, 254. The worship of idols in the Christian world, 254.
- IDOLATERS.** They who confirm in themselves the appearance, and not the truth at the same time, cannot remove evils or sins from themselves, and are all interior idolaters ; for they are worshippers of self and the world. If they have no religion they become worshippers of nature, and so atheists ; but if they have a religion they become worshippers of men, and at the same time of images, 154.

IDOLATRY. The origin, 255.

IGNORANCE. Why no one is reformed in a state of ignorance, 143.

ILLUSTRATE. Illustration is an expression properly used concerning wisdom and the understanding, 165, 166. Man is taught by illustration, 165. There is illustration from the Lord, interior and exterior; and there is also illustration from man, interior and exterior, 168. There is interior illustration from the Lord for man to perceive at the first hearing whether what is said is true or is not true; exterior illustration is from this in the thought, 168. Interior illustration from man is from confirmation alone; and exterior illustration from man is from knowledge alone, 168. Another kind, 169. The illustration of Swedenborg, 135. Since the last Judgment, and thus now, every man who wishes to be enlightened and to be wise, can be, 263. See *Light*.

IMAGE AND LIKENESS OF GOD. Terms explained, 27, 328. Man's being an image of God means that he is a recipient of the Divine wisdom; his being a likeness of God means that he is a recipient of the Divine love. Wherefore the receptacle which is called the understanding is an image of God, and the receptacle which is called the will is a likeness of God, 328. The image of God and the likeness of God have not been destroyed in man, but they are as if destroyed; for they remain implanted in his two faculties called liberty and rationality, 328. The angelic heaven is the very image and likeness of the Lord, 163. In the created universe there is an image of man, and an image of the infinite and the eternal, thus an image of God the Creator, that is, of the Lord from eternity, 52. The Divine Love and Wisdom of the Lord are in a certain image in every thing created by Him, 8. There is an image of the infinite and eternal in the variety, the fructification, and the multiplication of all things, 56. The image of the infinite and eternal is nowhere in man but in the marriage of good and truth, 58. As far as a man is in the marriage of good and truth so far he is an image and likeness of the Lord, 8. That men are able to understand truth is from the Divine Wisdom, and that they are able to do good is from the Divine Love; this power is the image of God, which remains in the same man, and is not eradicated, 322.

IMAGE. Why there are those who

worship graven images, 255. See *Statue*.

IMMEDIATE, IMMEDIATELY, 221, 254, 279.

IMMEDIATENESS. To be taught from the Word is to be taught by the Lord. Its being done mediately through preaching does not take away the immediateness, 172.

IMMORTAL. When the mortal is taken away by the death of the body, what is immortal which is the mind, is unveiled, and the man then becomes a spirit in human form, 324.

IMMORTALITY. Why every man has immortality, 96. Difference between immortality and eternal life, 96. The idea of the ancients concerning immortality, 324. Why some aspire to an immortality of fame, 274.

IMPIETIES. All the impieties and also the glorying in them are permissions, 249.

IMPIOUS. Why the Divine Providence permits the impious in heart to be raised to dignities and enriched with wealth, 250.

INFANCY, INFANTS. All infants in the spiritual world are introduced by the Lord into angelic wisdom, and thereby into heavenly love, by means of delights and pleasing things, 136. Every one comes into heaven who dies an infant, and is there brought up and instructed as a man is in the world, and by means of affection for good and truth is imbued with wisdom and becomes an angel, 324.

INFINITE, 46-49. By the Infinite the angels understand nothing else than the Divine Esse, 48. An infinity of space cannot be, neither an infinity of time, because infinity has no end, either first or last, or is without limits, 48. The Infinite and Eternal is to be thought of without space and time, 51. The Divine Providence in all that it does, regards what is infinite and eternal from itself, 55-69, 202. Infinite things of love and of wisdom proceed from the Lord, and they flow into all in heaven, and thence into all in hell, and from both of these into all in the world, 294. See *Finite, Image*.

INFLOW. See *Flow in*.

INFLUX. All that a man thinks and wills, and thence says and does, is from influx; if good, from influx from heaven, and if evil, from influx from hell, 287-294, 307. Good is from influx from the Lord, and evil from what is man's own, 287. The Lord's influx is into the love

of good and into its affections, and through these affections into the perceptions and thoughts: the influx of the devil, that is, of hell, is into the love of evil and into its affections which are concupiscences, and through these into the perceptions and thoughts, 33. They who are instructed by influx what to believe or what to do, are not instructed by the Lord, nor by any angel of heaven, but by some enthusiastic spirit, 321. All influx from the Lord takes place by an enlightenment of the understanding, and by an affection for truth, 321. By influx from the spiritual world, which does not compel, man's spirit or his mind is in the full liberty of thinking, willing, believing, and loving, 129. Man must not let the hand hang down and wait for influx, 200, 210, 321. The angels receive the influx in the perception of truth and in the thought, for in these the influx becomes apparent to them, 28.

INGRAFTED. The ingrafted branch turns the sap extracted through the old root into sap making good fruit. The branch to be ingrafted can be taken from no other source than the Lord Who is the Tree of Life, 296. See *Grafting*.

INMOST. Man's inmost is his life's love, 125. The Lord acts from inmosts and from ultimates at the same time, 124, 125, 220. The Lord acts from man's inmosts and in what succeeds them even to ultimates, 125. The things that are in man's inmosts and in what succeeds them even to the ultimates are wholly unknown to man, and therefore he is wholly ignorant of how the Lord works there, and what He does, 125. Intermediates follow in a dependent series from inmosts even to ultimates, and in the ultimates they are together, 124. There is a perpetual connection between the outermost and the inmosts, 180.

INNOCENCE. The state of innocence in which Adam and Eve were, 275.

INSANITY. The devils call insanity wisdom, 223.

INSPECTION. See *Look*.

INSTINCT, 317.

INSTRUCT. All who have lived well and have acknowledged God are instructed after death by angels, 328.

INTELLIGENCE. The angelic opinion of will and intelligence in man, 293. A good man is bound to act from intelligence as if it were his own just as much as an evil man. The difference between the intelligence of the one and of the

other is like the difference between what is believed to be in itself and what is believed not to be in itself, but yet as in itself, 298. One's own intelligence can induce the human form on the externals only, but the Divine Providence induces that form on the internals, and through them on the externals, 298. See *Pride*.

INTELLIGENT. None are intelligent but those who perceive truth to be truth, and confirm this by truths continually perceived, 318.

INTENTION. Intentions are thoughts from the will, 152. Man knows his thoughts and intentions, 197. How the love comes into intentions, 281. See *Purpose*.

INTERIORS. By man's interiors is meant the internal of his thought, of which he knows nothing before he comes into the spiritual world and its light, which he does after death, 233. Evil with its falsity and good with its truth cannot be in man's interiors together, 233. In the interiors of man's mind there are infinite things beyond number, 199. The few externals which come within the view of the thought are produced from the interiors, 199. The interiors are governed by the Lord alone by His Divine Providence, 199.

INTERMEDIATES. The intermediates are the things that are in the internal of man's thought, 125. Intermediates follow in a dependent series from inmosts even to ultimates, and in the ultimates they are together, 124.

INTERNAL. By the internal man is meant nothing else than the internal of the will and understanding, 103. There is a forced internal, and a free internal, 136. The appearance is that the external flows into the internal, when the contrary is the case, 150. The internal may be compelled from fear, or compelled from love, 136. But the internal that can be compelled is an external, 136. Man has this in common with the beasts. The human internal has its seat higher than this animal internal, and cannot be compelled, 136. The external cannot compel the internal, but the internal can compel the external, 136. The internal so rejects compulsion that it turns itself away, 136. Man is with the Lord only in certain externals; if he were at the same time in internals, he would pervert and destroy all the order and tenor of the Divine Providence, 180. As man disposes the externals, the Lord disposes the internals,

181. Internals of worship, 132. See *Body, Externals*.

INTESTINES, their functions, 180, 279, 296.

INVOKE. Some invoke the dead, 257.

ISRAEL. The men of Judah and of Israel were introduced into the Land of Canaan merely that they might represent the Church and its internals by means of the externals of worship, 133. See *Church*.

JEHOVAH the Father is the Lord from eternity, 157.

JESTS. One kind of profanation is committed by those who make jests from the Word or about it, or from the Divine things of the church and about them, 231.

JESUITS, 222.

JESUS. In the spiritual world, where all are obliged to speak as they think, no one can even name Jesus but he who has lived in the world as a Christian, 262. One cannot speak the names Jesus and Christ unless from the Lord, 53.

JEWS. By Jews in the Word are meant all who are of the Church and acknowledge the Lord, 260. The captivity in Babylonia, 246. The Jews have been preserved and have been scattered over a great part of the world for the sake of the Word in its original language, which is held sacred by them more than by Christians, 260. They persist in the denial of the Lord, because they are of such a character that if they were to accept and acknowledge the Lord's Divinity and the holy things of His Church they would profane them, 260. Why they were permitted to crucify the Lord, 247. A Jew known from the face, 277.

JOY. Every one who comes into heaven, comes into the highest joy of his heart; greater he could not sustain, for he would be suffocated in it, 254.

JUDAISM. Why it still continues, 260.

JUDAS, 114, 258.

JUDGE. Unjust judges, 109, 168, 296.

The judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse, 217.

JUDGMENT (THE LAST) has been accomplished, 264.

JUDGMENTS. All the judgments and statutes of the church instituted with the nation of Israel and Judah represented spiritual things of the church, which are its internals, 245.

KIDNEYS. Their organization, 180, 279.

In the kidneys is effected a separation

of the blood, a purification, and a withdrawal of heterogeneous substances, 296.

KING. In the nation of Israel and Judah the king represented the Lord, 245. Why many kings were permitted to profane the temple and the holy things of the church, 246. The judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse, 217.

KINGDOM. The Lord's kingdom is a kingdom of uses, 26, 250. The kingdoms of the present day as loves of self and the world, 250. There are at the present day kingdoms which represent those with which the children of Israel carried on war, 251.

KNOWLEDGES, as instruments to the worker, 96.

LAMPS signify truths of faith, 328.

LARYNX, its functions, 180, 279.

LAWS OF DIVINE PROVIDENCE, 70-187.

The Lord cannot act contrary to the laws of the Divine Providence, because to act contrary to them would be to act contrary to His Divine Love and contrary to His Divine Wisdom, thus contrary to Himself, 331. Whatever is done for the sake of the end which is salvation, is according to the laws of the Divine Providence, 234. All laws of the Divine Providence are necessities, 249. The laws of Permission are also laws of the Divine Providence, 234. See *Providence*.

LEAVEN OR FERMENT in the Word signifies the falsity of evil, 284. See also, 25.

LEAVES in the Word signify natural truths, 332. By the fig-leaves with which Adam and Eve covered their nakedness are signified moral truths, by which were veiled the things of their love and pride, 313. See *Tree*.

LED (TO BE). How man is led by the Lord, 154-174. The indication that men are led by the Lord is that they love the neighbour, 208. They who in their life look to God and do not do evil to the neighbour, are led by the Lord, 253. All who are led by the Lord's Divine Providence are elevated from the proprium, 316. Those who acknowledge nature and their own prudence are as the spirits of hell, who are averse from being led by the Lord and love to be led by themselves, 208.

LEIBNITZ, 289.

LIBERTY is the faculty of thinking, willing, speaking, and doing what one understands, 15, 73, 96, 98, 228, 285.

Liberty is from the Lord, 73, 219. Man is in full liberty to think and to will, but not in full liberty to say and to do whatever he thinks and wills, 281. Unless man had full liberty he not only could not be saved, but would even perish utterly, 281. Who they are to whom freedom itself or liberty itself, together with reason itself, or rationality itself, cannot be given, and to whom they can hardly be given, 98, 99. See *Freedom*.

LIBERTY AND RATIONALITY. These two faculties are as if ingrafted in man, for his humanity itself is in them, 98. Man is reformed and regenerated by their means, and he cannot be reformed and regenerated without them, 85. Every man has liberty and rationality, and he can come into liberty itself and rationality itself, if he shuns evils as sins, 99. Infants and children cannot come into liberty itself and rationality itself before they reach the age of adolescence, 98. The adult who has not come into them in the world can in no wise come into them after death, 99. To whom they cannot be given, 98, 99.

LIFE. The Lord is the one only Fountain of Life, 292. Men are recipients of life, 308. The Divine Love and Wisdom are the Life, from which are the life of all things and all things of life, 157. It is from creation and from the Divine Providence continually that the life should appear in man in a likeness as if it were his, therefore as if it were his own life, 308. Man's life is his love, 33. The Lord flows into the life's love of every one, and through its affections into the perceptions and thoughts, and not the reverse, 33. Every one must have his life; no one lives in another's life, 227. The life makes doctrine for itself, and a faith for itself, 101. In the Word, life in heaven is called eternal life, as also life simply; this is eternal blessedness, 324. Without liberty and rationality man would not have immortality and eternal life, 96. The life of the wicked is from the same origin, 160. The life of animals is the life of merely natural affection, with its knowledge that is its mate; it is a mediate life corresponding to the life of those who are in the spiritual world, 74, 96, 161. Memory is the book of man's life, which is opened after death, and according to which he is judged, 227.

LIGHT. There is spiritual light, and there is natural, alike in external

appearance, but unlike as to the internal, 166. Spiritual light is in its essence the Divine Truth of the Lord's Divine Wisdom, 317. It enlightens the interiors of man's understanding, and, as it were, dictates, 166, 317. Natural light is from the sun of the natural world, and therefore in itself is dead; but spiritual light is from the Sun of the spiritual world, and is therefore in itself alive, 166. In the spiritual world there are three degrees of light, celestial light, spiritual light, and spiritual-natural light. Celestial light is a flaming ruddy light; they have it who are in the third heaven. Spiritual light is a white shining light; they have it who are in the middle heaven. And spiritual-natural light is like the light of day in our world; they who are in the ultimate heaven have this light; also they who are in the world of spirits, 166. Light in hell is also of three degrees. The light in the lowest hell is like that from burning charcoal; that in the middle hell is like light from the flame of a fire on the hearth; and light in the uppermost hell is like the light from candles, and to some like the light of the moon by night, 167. All the light of the spiritual world has nothing in common with the light of the natural world; they differ as what is alive and what is dead, 166. The difference may not be seen between the light of confirmation and the light of the perception of truth; nevertheless the difference between them is like that between illusive light and genuine light. Illusive light in the spiritual world is such that it is turned into darkness when genuine light flows in, 318. In the Word they who are in truths are said to walk in the light, and are called children of light, 318. Who they are who are meant by the devils who make themselves angels of light, 223. Natural and rational light (*lumen*) is not from natural light but from spiritual; it is called natural and rational light (*lumen*), because it is spiritual-natural, 166.

LIKENESS. See *Image*.

LIPS. Their functions, 279.

LIVE. Man lives from the Lord alone, and not from himself, 156, 157. Without the appearance that he lives from himself, a man is not man, 156, 157. Man lives a man after death, 274. Good of life, or to live well, is to shun evils because they are against religion, thus against God, 325, 326.

LIVER. Its organization, 180, 279.

It elaborates the blood, 336.

LOBULES OF THE LUNGS, 319.

LOOK (To). The Lord looks at the angels in the forehead, and the angels look to the Lord with the eyes, 29. The more interiorly any object is examined, the more wonderful, perfect, and beautiful are the things seen in it, 6. All conjunction in the spiritual world is effected by means of inspection, 29.

LORD. The Lord is the God of heaven and earth, 330. The Lord is Himself Man, 65. How the Lord is the Divine Truth of the Divine Good, 172. The Lord is the Word because it is from Him and concerning Him, 172. The Lord alone is heaven, 29. The Lord is not in heaven among the angels, or with them as a king in his kingdom; as to aspect He is above them, in the Sun there; but as to the life of their love and wisdom, He is in them, 31. It is the Lord's will, for the sake of reception and conjunction, that whatever a man does freely according to reason should appear to him as his, 77. The Lord alone causes every one to think and to will according to his quality, and according to the laws of His Providence, 294. Man is led by the Lord by influx, and taught by illustration, 165, 166. To be taught from the Word is to be taught by the Lord Himself, 172.

LOT. Why a man does not know his lot after death, 179. To those who believe in the Divine Providence there is given a trust that the Lord is disposing their lot; and consequently they do not wish for a foreknowledge of it, lest in some way they should interfere with the Divine Providence, 179. Every one's life awaits him, and hence his lot, for the lot is the life's, 179.

LOVE makes man's life, 13. Love is like the fire of life, from which is the light of life, 167. The life's love of any one cannot be without derivations, which are called affections, 106. It produces from itself subordinate loves, which are called affections, 194. The life's love which is also the reigning love, remains in every one after death, and cannot be taken away, 231. The life's love makes the understanding for itself, and so also the light, 167. Love is of the will, 136. The will's love flows into the understanding, and there causes its delight to be felt; thence it comes into the thoughts, and also into intentions, 281. The will's love inspires the understanding with whatever it desires, and not the reverse, 209. The will's love makes a faith for itself, 136. Love

dwells in its affections as a lord in his manor, or as a king in his kingdom, 106. Love wishes to communicate its own to another, 324. Love wills to be loved; this is implanted in it; and as far as it is loved in return, it is in itself, and in its delight, 92. The Divine Essence is pure Love: this operates by the Divine Wisdom, 337. Loves are manifold; but two of them, namely, heavenly love and infernal love, are like lords and kings, 107. Heavenly love is love to the Lord and towards the neighbour, and infernal love is love of self and the world, 106, 107, 199. What the love of self is, 206, 215. Self-love surpasses other loves in its ingenuity in adulterating goods and falsifying truths, 233. He who subdues this, easily subdues the other evil loves, for this is their head, 146. Spiritual love wishes to give its own to another; and so far as it can do this, it is in its *esse*, in its peace, and its blessedness. Spiritual love has this from the Lord's Divine Love, which is such infinitely, 27. The love into which man was created is the love of the neighbour, so that he may wish as well to him as to himself, and better; and is in the love's delight when he is doing good to the neighbour, 275. This love is truly human, 275. When the love of the neighbour was turned into the love of self, and this love increased, then human love was turned into animal love, 276. The love of means as the agent of the life's love, 109. The quality of the love of dignities and riches for their own sake; and the quality of the love of dignities and riches for the sake of uses, 215. These two loves are distinct from each other like hell and heaven, 215. Conjugal love is spiritual, heavenly love itself, the image of the love of the Lord and the Church from which it is derived, 144. It communicates with the inmost heaven, 144. Love and freedom are one, 73. To do from one's love is to do from freedom, 43. See *Freedom, Liberty*.

LOVE (To). They love God who love the Divine things which are from Him, in doing them, 326. What it is to love the Lord above all things, and the neighbour as oneself, 94.

LOVE AND WISDOM. Love is the *esse* of wisdom, and wisdom is the quality of love, 13. Love in its form is wisdom, 13. Love without wisdom cannot do any thing, nor can wisdom do any thing without love, 3, 4. Love calls all belonging to it good, and

wisdom calls all belonging to it truth, 5. Wisdom is of the understanding, and love is of the will, 136. When man turns his face to the Lord, love and wisdom are given him; these enter man by the face, and not by the back of the neck, 95. Love and wisdom are not in space and time, 49. How love conjoins itself with wisdom, 28.

LOWING. The lowing of the cows on the way (1 Sam. vi. 12), signified the difficult conversion of the lusts of the evil of the natural man into good affections, 326.

LUCIFER. By Lucifer in the fourteenth chapter of Isaiah, is meant Babel; and by Babel is there meant the profanation of good with those who attribute to themselves what is Divine, 231, 257.

LUKEWARM. The profane, of a certain class, are meant by the lukewarm (Apoc. iii. 15, 16), 231; see also, 226, 296.

LUMINOUS. In the spiritual world they who are in illustration from the Lord are sometimes seen with a luminous appearance around the head; they who are in illustration from themselves have the luminous appearance about the mouth and above the chin, 169.

LUNGS. The lungs correspond to the understanding, 193. The lungs refine the blood, 296, 338. The changes and variations in the state and form of the organic substances in the lungs, in speaking and in singing, 279. Disease of the lungs, 180. See *Heart*.

LUSTS. See *Concupiscences*.

LUTHER, in the spiritual world, exalted faith alone, and said that when he established it he was warned by the Angel of the Lord not to do it; the reason why he did not obey, 258.

LYING; origin: why permitted, 276.

MACHIAVELIANS, 310.

MAGISTRATE. The judge is for the sake of justice, the magistrate for the sake of the common welfare, and the king for the sake of the kingdom, and not the reverse, 217.

MAHOMETAN. See *Mohammedan*.

MAMMON. The mammon of unrighteousness (Luke xvi. 8, 9) means the knowledges of truth and good possessed by the evil, and which they use only in procuring for themselves dignities and wealth, 250.

MAN is his own love, and the form of his own love, 319. Man from creation is a heaven in the least form, and is

thence an image of the Lord, 67. Man is from birth like a little hell, 251, 296. If man were born into the love in which he was created, he would not be in any evil, nor would he know what evil is; he would not be born into the thick darkness of ignorance, but with a certain light of knowledge and thence of intelligence, 275. He alone is a man who is interiorly what he wishes to seem to others, 312. An evil man is hell in the least form, as a good man is heaven in the least form, 296, 299, 306. Every man is as to his spirit in the spiritual world, in some society there, an evil man in an infernal society, and a good man in a heavenly society, he also sometimes appears there, while in deep meditation, 296. Heaven in the complex resembles one Man, whose life or soul is the Lord; in that heavenly Man are all things which are in a natural man, with a difference such as there is between heavenly and natural things, 326. Every man is both in evil and in good; for he is in evil from himself, and in good from the Lord; and man cannot live unless he is in both; the reason, 227. Man lives a man after death, 274. Every man so long as he lives in the world is kept in equilibrium between heaven and hell; and by means of it he is kept in that liberty of thinking, of willing, of speaking, and of doing, in which he can be reformed, 23. Man must do good and think truth as from himself, but still acknowledge that he does it from the Lord, 116. Man knows his own thoughts and thence his intentions, because he sees them in himself, 197. If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious, nor appropriate evil to himself and make himself guilty of it, 320. If man clearly saw the Divine Providence, he would oppose the order and tenor of its course, and would pervert and destroy it, 180. Man is not admitted interiorly into the truths of faith and into the goods of charity, except so far as he can be kept in them even to the end of life, 221. That it has not been hitherto known that man lives a man after death, and why this has not been disclosed before, 274. Correspondence between man's life and the growth of a tree; an analogy or comparison drawn between them, 332.

By the will of man [*vir*] in John i. 13, is meant the intellectual proprium, which is the falsity from evil, 298.

MARRIAGE. The expression "marriage of good and truth" used in this work instead of "the union of love and wisdom," 7. The marriage of good and truth is from the Lord's marriage with the church; and this is from the marriage of Love and Wisdom in the Lord, 21; see also 8, 9. As there was from creation the marriage of good and truth in every created thing, and as it was afterwards severed, the Lord is continually working to restore it, 9. Many have broken and are breaking this marriage, especially by the separation of faith from charity, 22. In the Word, and in each and all of the things in it, there is a marriage of good and truth, 21. The conjunction of the Lord with the church, and of the church with the Lord, is called the heavenly and spiritual marriage, 28, 84. There is a marriage of good and truth in the cause, and there is a marriage of good and truth from the cause in the effect, 12. Marriage of evil and falsity, 298.

MASSSES. Why the Lord has permitted that holy worship should be placed in masses not understood by the common people, 258.

MEANS. The means of the Divine Providence are the means from which man becomes man, and is perfected as to understanding and will, 335. These means are infinite in number and variety, 335. The means by which man is led by the Lord, 221, 249. Means for the separation, purification, excretion, and withdrawal of the delights of the concupiscences of evil, 296. The means of salvation have relation to two points, 329. A knowledge of the means whereby he may be saved is not wanting to any one, 330. The love of means as the agent of the life's love, 109, 110.

MEDIATELY. To be taught from the Word mediately through preaching does not take away the immediateness, 172. See *Immediate, Immediateness*.

MEDITATION. While man is in deep meditation he sometimes appears as to his spirit in the society of the spiritual world in which he is, 296.

MELANCTHON, 50.

MEMBRANES. Who constitute the membranes of the one Man that is heaven, 254.

MEMORY is the permanent state of the changes and variations in state and

form of the purely organic substances of the mind, 279. While truths are only in the understanding, and from it in the memory, they are not in the man, but without, 233. Man's memory may be compared to the stomach connected with the rumination of certain animals, into which they first admit their food. While the food is there it is not in their body, but without; when they draw the food out of this stomach and eat it, it becomes of their life, and the body is nourished. In man's memory there are not articles of material but of spiritual food, which are meant by truths, and which in themselves are knowledges; so far as man takes these out of it, by thinking or as it were by ruminating, his spiritual mind is nourished, 233. Man has an external or natural memory, and an internal or spiritual memory. What is inscribed in this latter memory, 227. This memory is the book of man's life, which is opened after death, and according to which he is judged, 227.

MERCANTILE BUSINESS has in view the good of one's country, of society, and of the fellow-citizen, when it is the final love, and money is a mediate and subservient love, provided the merchant shuns and is averse to frauds and wrongful arts as sins, 220.

MERCY. Pure love is pure mercy; why, 337. Immediate mercy is not possible, because the salvation of man is effected by means, 221. It is an error of the age to believe that man from being evil can become good, consequently can be led out of hell and transferred straightway into heaven, and this from the Lord's immediate mercy, 279, 338. See *Safety and Salvation*.

MERITORIOUS. The good in which man is, if it is for the sake of salvation, is meritorious good; but good in which the Lord is, is not meritorious, 90. Appropriating good to oneself, and thus making it meritorious, 320.

MESENTERY, 164, 180, 296, 336.

MESOPOTAMIA was one of those countries in which was the Ancient Church, and where the ancient Word was known, 328.

METHODS. The methods of the Divine Providence are the methods by which man becomes man, and is perfected as to understanding and will, 335. The methods by which the Divine Providence operates upon the means and by the means to form man and to perfect him, are infinite in number and in variety, 336. They are most secret, 336.

- MICE.** Mice, by which the land of Ashdod and Ekron was laid waste, signified the falsifications of truth devastating the church; and the golden mice made by the Philistines (1 Sam. vi.) signified the vastation of the church removed by good, 326.
- MIDST.** Whatever is in the midst, is directly under the view, and is seen and perceived, 283. See *Centre*.
- MIND** (*animus*). The face is the type of the mind (*animus*). This mind is from the affections, perceptions, and thoughts, 56. Elation of mind (*animus*), 279. In a state of disordered mind (*animus*) rationality is taken away, and consequently freedom of acting according to reason; in it no one is reformed, 141. Quiet and peace of mind (*animus*) following combats against evils, 41. See *Mind* (*mens*).
- MIND** (*Mens*). The mind or spirit of man in every part is in the form in which heaven is, or in which hell is; there is not the slightest difference except that one is the greatest and the other the least, 299. The human mind is of three degrees, 76. Man has a natural, a spiritual, and a celestial mind, 147. A man is in the natural mind alone, as long as he is in the concupiscences of evil and in their delights, and so long the spiritual mind is closed, 147. The natural mind is common to man and beast; the spiritual rational mind is the truly human mind, 321. Man's mind, which in itself is spiritual, cannot be elsewhere than among the spiritual, among whom he comes after death, 307. As is the mind such is the body, thus the whole man, 112. Man's mind is continually in the end, the cause, and the effect; if one of these is wanting, the human mind is not in its life, 178. How the Lord governs the interiors and the exteriors of man's mind, 307. See *Mind* (*animus*).
- MIRACLES.** No one is reformed by miracles and signs, because they compel, 130-133. See *Compel*. A faith induced by miracles is not faith but persuasion; it is only an external without an internal, 131. The effect of miracles upon the good is different from their effect on the wicked, 133. The good do not wish for miracles, but they believe in the miracles recorded in the Word. If they hear any thing concerning a miracle, they give their attention only as to an argument of no great weight which confirms their faith, 133. By miracles the wicked may be driven and forced to faith, 133. Why there were so many miracles among the descendants of Jacob, 132. Why there are no miracles at the present day, 131, 133.
- MISFORTUNE.** No one is reformed in a state of misfortune, 140. What is meant by states of misfortune, 140.
- MOABITES.** Each nation with which the children of Israel carried on war signified some particular kind of evil, 251.
- MOHAMMEDAN RELIGION** (THE) arose from the Lord's Divine Providence, 255. Why that religious system has been received by so many empires and kingdoms, 255. All of that religion who acknowledge the Lord as the Son of God, and at the same time live according to the precepts of the Decalogue which they also have, by shunning evils as sins, come into a heaven which is called the Mohammedan heaven, 255. See *Gentiles*.
- MOOR** (CHILD OF A), 277.
- MORAL.** The civil and moral is the receptacle of the spiritual, 322. He is called a moral man who makes the laws of the kingdom his morals and his virtues, and from reason lives them, 322. See *Civil*.
- MORALISTS.** The state after death of natural moralists who believe that civil and moral life with its prudence produces all things, and the Divine Providence not any thing, 117.
- MORAVIANS**, 259, 321.
- MORNING.** Why Lucifer is called the son of the morning, 257.
- MORTAL.** In order that every man may live for ever, what is mortal in him is taken away, 324. The mortal in man is his material body which is taken away by its death, 324.
- MOTION.** Take away effort, motion stops, 3.
- MOUTH.** In the spiritual sense, by the mouth is meant thought, because thought speaks by the mouth, 80. In Luke vi. 45, mouth signifies thought which is of the understanding, 80.
- MULTIPLICATIONS.** See *Fructifications*.
- MUSCLES.** The workings of both brains into the fibres, of the fibres into the muscles, and of the muscles into the actions, 180.
- MYRIADS.** There are myriads of myriads composing the Form of Heaven. Myriads enter it every year, and will for ever, 63.
- NAILS.** Who constitute the nails of the heavenly Man which is heaven, 326.
- NAKEDNESS.** The nakedness of which

Adam and Eve were not ashamed signified the state of innocence, 275.

NAME signifies the quality of the state, 230. In the Word, God's Name signifies God with all the Divine that is in Him and that proceeds from Him ; and as the Word is the proceeding Divine, it is the name of God ; so too the Divine things which are called the spiritual things of the church, because they are from the Word, 230. In the spiritual world names are not as in the natural world, but every one is named according to the quality of his love and wisdom ; when any one comes into society or common lot with others, he is immediately named according to his quality there, 230. The naming is done by spiritual language, which is such that it can give a name to every thing, 230. The name there involves the whole state, 230.

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SERPENT (THE) signifies the sensual and the proprium of man, which in itself is the love of self and the pride of his own intelligence, 211, 313. The head of the serpent (Gen. iii. 15) is self-love, 211, 241. By the fiery flying serpent spoken of in Isaiah (xiv. 29), is meant evil glowing from infernal fire, 340. Sensual ones were called by the ancients serpents of the tree of knowledge, 310.

SERVITUDE. Heavenly liberty is liberty itself, and the opposite is slavery, 43. Every man wishes to be free, and to remove from himself what is not free or what is servile, 148. Man does not know what spiritual servitude is, and what spiritual liberty is ; he has not the truths that teach this, and without truths it is believed that

spiritual servitude is freedom, and spiritual freedom servitude, 149. To be led by good is freedom, and to be led by evil is slavery, 43. Why man does not desire to come out of spiritual servitude into spiritual liberty, 149.

SHEATH. See *Anatomical details*.

SHEEP. To call His sheep by name (John x. 3), is to teach and to lead every one who is in the good of charity, according to the state of his love and wisdom, 230.

SHEPHERD (THE) is he who approaches the Lord, 230.

SHUN. As far as man shuns evils as diabolical and as obstacles to the Lord's entrance, he is more and more closely conjoined with the Lord, and he the more closely who abominates them as so many dark and fiery devils, 33.

SICKNESS. When man is diseased and is thinking about death and the state of his soul after death, he is not then in the world; but is abstracted in spirit, in which state alone no one can be reformed, 142. No one is reformed in a state of disordered mind, or in a state of bodily disease; for a sick mind is not rational; and when the body is sick, the mind is also sick, 141, 142. What are the disorders of the mind, 141. It is vain to think that any can do the work of repentance or receive any faith during sickness; for in such repentance there is no action, and in such faith there is no clarity, 142. If men were not reformed before their sickness, after it, if they die, they become such as they were before their sickness, 142.

SIDON was one of those countries in which the ancient church existed, and where the ancient Word was known, 328.

SIGHT. Man has an internal and an external sight, 166. The understanding, which is man's internal sight, is enlightened by spiritual light, as the eye or man's external sight is enlightened by natural light, 166. The eyesight of all is formed for the reception of the light in which it is, 168.

SIGNS. No one is reformed by miracles and signs, because they compel, 129, 130.

SIMPLE. The simpler and purer any thing is, the more and the fuller it is, 6. The view that there is something so simple that nothing is more so, 6.

SIMULTANEOUS. In the ultimate all things exist simultaneously from the

first, 124. How the simultaneous makes the successive, 12.

SINGLE, SINGLY. See *Universal*; also *Particulars*.

SINGULARS. The Divine Providence is in the veriest singulars of nature, and in the veriest singulars of human prudence, and it is universal from them, 201. The Lord's Divine Providence is universal because it is in the singulars, and it is in the singulars because it is universal, 124.

SINS. When sins have been removed they have also been remitted, but not the reverse, 280. Those who confess themselves guilty of all sins, and do not search out any one sin in themselves, 278.

SKELETONS. Profaners that appear like skeletons, 226.

SKIN (THE) does not feel from itself, but it is man's mind or spirit which there perceives things by the sense, and from it is affected according to its quality, 314. Man knows little as to how the skin feels, 336. It has been provided by the Lord, that those whom the Gospel has not been able to reach, but a religion only, should also be able to have a place in the Divine man, that is, in heaven, by constituting the parts that are called skins, membranes, cartilages, and bones, 254, 326.

SLAVERY. See *Servitude*.

SMELL (TO). All that a man smells flows in, 308. Evil in itself smells most foully, 304.

SMOKE. They who are in the love of self are surrounded by smoke like that of a conflagration, through which no spiritual truth in its own light can pass, 250.

SOCIETY. The universal heaven has been arranged in order into societies according to [the affections of good, and the universal hell into societies according to] the lusts of evil opposite to the affections of good, 278. Every man as to his spirit is in some society; in a heavenly society if he is in the affection of good, but in an infernal society if he is in the lust of evil, 278, 296, 307. He also sometimes appears there, while in deep meditation, 296. Every society in heaven is before the Lord as one man, 64.

SOCINIANISM. Its origin, 262. It reigns in more hearts than you believe, 262.

SOCINIANS. Their fate in another life, 231. See also, 257.

SOLOMON represented the Lord after His coming, and after His glorifica-

tion ; therefore Solomon appeared in glory and magnificence, 245. Why he was permitted to establish idolatrous worship, and to marry so many wives, 245.

SOMETHING. Every thing which perishes, and does not become anything, inwardly in itself is not any thing ; outwardly, indeed, it is something, 217. Good is not any thing unless united to truth, and truth is not any thing unless united to good, 11. That which is in good and at the same time in truth, is something ; and that which is in evil and at the same time in falsity, is not any thing, 19. Unless the Infinite God were the All, man would not be any thing, 46.

SOOTHSAYERS, 222, 224, 298.

SOUL. Every one's soul is from the father, and it is only clothed with a body by the mother, 277. The soul is in the seed, 277. Man's soul is no other than his will's love, and consequently the love belonging to his understanding, 199. If man attributes all things to himself and to nature, the love of self becomes the soul ; but if he attributes all things to the Lord, the love of the Lord becomes the soul, 199. Naturalists have been able to comprehend the state of the soul after death sensually only, and not spiritually, 310. Secret operations of the soul in the body, 296, 336.

SOUND corresponds to affection, and speech to thought, 194, 279. From the tone of one who is speaking, the affection of his love is recognized ; and from the variation of it, which is speech, his thought is recognized, 194. How the articulations of sound, which are the words of speech and the modulations of singing, are made by the lungs, 279. How hypocrites are discovered in the spiritual world by the sound of the voice, 224.

SPACE and time are properties of nature, 51. Time is only an appearance according to the state of affection from which thought comes. So it is with distance in space while in thought, 49. Angels and spirits are not in space and time, but only in the appearance of them, 50. There is not space in the spiritual world, but distances and presence there are appearances in accordance with similarities and dissimilarities of affections, 33.

SPEAK. The simple and the wise speak alike, but do not think alike, 162. In the spiritual world no one can speak otherwise than as he thinks, 224.

Whatever a man speaks flows-in derivatively or mediately, 308. Unless man had an internal and an external of thought from liberty and rationality he would have been unable to speak, 104.

SPEAKING AND SINGING. In what way are produced the sound of the voice in speaking and singing, and also the articulations of sound, 279. See *Sound*.

SPEECH corresponds to the thought, and the sound to the affection, 279. All speech flows from thought, as an effect from its cause, 308. How speech is produced, 279. See *Sound*.

SPHERES. In the spiritual world all are conjoined according to the spheres exhaled from their affection through their thoughts, 196. The quality of each one also is recognized from the sphere of his life, 196.

SPIDER (THE). Infernal love with its affections of evil and falsity, compared to a spider and the web about it, 107.

SPIRALS. See *Helices*.

SPIRIT (THE). Every man's spirit is affection and the thought from it, 61, 196.

SPIRIT (THE HOLY). What is meant by the sin against the Holy Spirit, 98.

SPIRITS. In the spiritual world spirits are conjoined according to the spheres exhaled from their affections through the thoughts, 196. All there think from the affections of their life's love, 196. Discourse with the dead deprives a man of rationality, and at the same time shuts in his evils ; but when the internal bond is loosed, the evils that have been shut in, break out, with blasphemy and profanation. But this takes place only when spirits bring in some dogma of religion, which is in no wise done by any good spirit, still less by any angel of heaven, 134. More concerning conversation with spirits, 135. Swedenborg's own experience, 135.

SPIRITUAL MAN (THE) is called alive, but the natural man is called dead, 322. Man becomes spiritual by the acknowledgment of God, 189 ; and not doing evils because they are against God, 322. The spiritual state, 187.

SPLEEN. Its organization, 180, 279. It purifies the blood, 336.

SPONGE. As a sponge takes up water, so man drinks-in falsity agreeing with his evil, 17.

SQUARING OF THE CIRCLE. Comparison between angelic and Divine wisdom, drawn from what is said of squaring the circle, 335.

STATES. There is with man an external and internal state, 298. Every man, when he becomes a spirit, which takes place after death, is introduced by turns into the two states of his life, the external and the internal, 298. The spiritual state of man is altogether different from the natural state, 338. There are with man three states ; the first state is a state of damnation ; the second state is the state of reformation ; and the third state is a state of regeneration, 83. A spirit is commonly let into alternate states of wisdom and insanity that he may see the latter from the former, 223. States in which there is no reformation, 138-144.

STATUE (THE) seen by Nebuchadnezzar in a dream means the four churches, 328. He who waits for influx is like a statue, 321.

STATUTES (ALL THE) of the Israelitish church represented the spiritual things of the church, which are its internals, 245.

STOMACH. Its functions, 279, 296, 336. Man's memory may be compared to the stomach connected with the rumination of certain animals, 233.

STUMBLING-BLOCKS. "Hindrances or stumbling-blocks of the Impenitent," 258.

SUBDUE. He who subdues the love of rule from the love of self, easily subdues the other evil loves, 146.

SUBJECTS. Affections and thoughts are not given except in substances and their forms, which are subjects, 279 ; also 319. Form makes the subject, 4.

SUBSISTENCE is perpetual existence, 3.

SUBSTANCE. There is an only substance, from which all substances have been formed, 6, 157. The Sun of the spiritual world, which is from the Lord, and in which the Lord is, is not only the first substance, but is the only substance, from which all things are, 5. The affections of the will are changes and variations in the state of the purely organic substances of the mind, and the thoughts of the understanding are changes and variations in the form of those substances, 279, 319.

SUBSTANTIATED. The spiritual Sun is the first and only substance from which all things are ; there are in that substance infinitely more things than can appear in the substances originating from it, which are called substantiated, and at length matter, 6.

SUBSTITUTE. The substitute of the life's love, 109, 110.

SUCCESSIVE. How the simultaneous makes the successive, 12. See *Simultaneous*.

SUN. The Lord produced from Himself the Sun of the spiritual world, and by that Sun all things of the universe, 5. This Sun is not only the first substance, but it is the only substance, from which all things are, 5. The spiritual Sun is from the Lord, and the Lord is in it ; it is not in space, is the all in all, and is in the greatest and least things of the created universe, 6. The Lord appears above the angelic heaven as a Sun, 162. By the sun in the Word in the spiritual sense is meant the Divine Good of the Divine Love, 173, 292. As to appearance, the Lord is above the angels in the Sun in heaven, 31.

SUPPER (THE HOLY) instituted by the Lord, confirms the remission of sins to those who repent, 122. See *Remission, Repentance*.

SUPPLY. For every power there must be supply, which is to be given it, 88.

SWEDENBORG conversed with many after their death, some in Europe and its various kingdoms, and some in Asia and Africa,—and they were all near him, 50. He conversed with those who lived many ages ago, with those who lived before the flood, and with some who lived after it, with those who lived in the time of the Lord, and with one of His apostles, and with many who lived in later ages ; they all seemed like men of middle age, and they said that they know not what death is, only that damnation is death, 324. The Lord was revealed to him and appeared constantly before his eyes as a Sun in which He is. He says that for the several years during which he had discoursed with spirits and angels, no spirit dared nor did any angel wish to tell him any thing, still less instruct him, concerning any things in the Word, or any doctrine from the Word ; but the Lord alone taught him, 135. That when it was granted him by the Lord to speak with spirits and angels, it was revealed to him that man does not think or will from himself, but from the Lord if he is good, and from hell if he is evil : that this was demonstrated to him by his own experience ; that he opened afterward this arcanum to some novitiate spirits, telling them that he thought more interiorly, and perceived what flowed into his exterior

thought whether it was from heaven or from hell; that he rejected the latter and received the former, but still it appeared to himself, as to them, that he thought and willed from himself, 290.

SWEDEN. Instruction which is given them before the Holy Communion, 114, 258.

SWORD (TO BE DEVoured BY THE) signifies to perish by the falsity of evil, 278.

SYRIA was one of the countries in which the ancient church existed, and where the old Word was known, 328.

SYRIANS (THE) in the Word, signify a particular kind of evil, 251.

SYSTOLE. What it is, 319.

TABLES OF THE LAW. There are two tables, one for the Lord, and the other for man, 95, 326. As far as a man as from himself does the laws of man's table, so far the Lord enables him to do the laws of His table, 95. The laws of man's table have reference to the love of the neighbour, and those of the Lord's table to the love of the Lord, 95. See *Decalogue*.

TALENT (THE) given to the servants to trade with (Luke xix., Matt. xxv.), signifies the prudence which we are to use, 210.

TASTE. There cannot be taste without its form which is the tongue, 279.

TASTE (TO), All that man tastes flows in, 308.

TEACH. The Lord alone teaches man, but mediately through the Word in a state of enlightenment, 135. To be taught from the Word is to be taught from the Lord, 172. How man is taught by the Lord, 154-174. Every one is taught according to his own love's understanding; what is above this is not permanent, 172.

TEETH (THE) of the Heavenly Man, or of heaven, are constituted by those whom the Gospel cannot reach, but only some religion, 326; see also 254.

TEMPLE (THE) built by Solomon signified the Lord's Divine Human, and also the church, 245. The destruction of the temple represented the very devastation of the church, 246.

TEMPORARY things which are proper to men in the natural world, in general have relation to dignities and wealth, and specially to the necessities of every man, which are food, clothing, and a place to live in, 215, 220. These a man puts off by death, and puts on spiritual and eternal things corresponding to them, 220. From

man can proceed nothing but what is temporary, and from the Lord nothing but what is eternal, 219. By man things temporary and eternal are separated, but they are conjoined by the Lord, 218.

TEMPTATIONS (SPIRITUAL) are nothing else than combats against evils and falsities, 25. Genuine temptations, 141.

TENDONS (THE) of the Heavenly Man or of heaven, are constituted by those whom the Gospel cannot reach, but only some religion, 326; see also 254.

THEFT. Its origin, 276.

THIEF AND ROBBER (THE) (John x. 1) is he who does not approach the Lord, 230.

THINK. No one thinks from himself but thought flows in, 288; no one thinks from himself, but from others; neither do these think from themselves, but they, too, from others, 289, 294. All think from the Lord, both the evil man and the good man, 308. He who does not think above the sensual, is in the darkness of night regarding the state of his life, 274. What it is, while one is thinking from the present, to think at the same time from the eternal, 59. It is from a law of the Divine Providence that man should think as from himself, but still should acknowledge that this is from the Lord, 321. One does not think from space and time while he is thinking of those who are in the spiritual world, 50. See *Thought*.

THINK AND WILL (TO). It is essentially Divine to think and to will from self, and it is essentially human to think and to will from God, 293. Thinking and willing are spiritual, but speaking and doing are natural, 71.

THISTLE (THE) signifies evil, 313.

THORN (THE) signifies falsity, 313.

THOUGHT is nothing but affection's form, 198. Man has no thought except from some affection of his life's love, 198. All man's thoughts are from the affections of his life's love, and there are no thoughts whatever, nor can there be, apart from them, 193. Thoughts which belong to the understanding are mere changes and variations of the form of the purely organic substances of the mind, 279. Every man has an external and an internal of thought, 103, 106-110, 120, 139, 145, 150. The affections together with the perceptions make man's internal, and the delights of the affections together with the

thoughts make his external, 106. The external and internal of thought have a like meaning with the external and internal man, 103. The internal and external of thought are distinct as prior and posterior, or as higher and lower, 145. Man knows nothing of the internal of his thought before he comes into the spiritual world and its light, which he does after death, 233. The internal of thought coheres with the external of thought in such a connection that they cannot be separated, 233. Exterior thought and interior thought are given to man, and from the interior thought he is able to see the exterior, and also to reflect upon it, and to judge concerning it, whether it is evil or not evil, 104. Thought from exterior illustration sees a thing on both sides, on the one it sees the reasons that confirm, on the other the appearances that weaken; these it disperses, the others it gathers together, 168. From thought abstracted from time and space, there is a comprehension of the Divine Omnipresence and the Divine Omnipotence, also of the Divine from eternity, 51. If from speech you take away thought, speech stops, 3. See *Affection and Thought, Think, Perception*.

THREATS. No one is reformed by threats, because they compel, 129, 136. See *To Compel*.

TIME is only an appearance according to the state of affection from which thought comes, 49. See *Space and Time*.

TONGUE, 180, 279, 336. The tongue is the form of taste, 279. The tongue does not taste from itself, but it is man's mind or spirit which perceives things by the sense, and from it is affected according to its quality, 314. Man knows little as to how the tongue tastes, 336. Spirits speak with a man in his mother-tongue, but only a few words, 135.

TORMENT (THE) of one who is in the delight of hell when coming near heaven, 324; see also 338.

TRACHEA or windpipe, its functions, 180, 279.

TRANSFERRED. Man is transferred from one society to another and this even until death, 307.

TREE. Correspondence between man's life and the growth of a tree, 332. Man is described in the Word by a tree, 332. Where the tree falls there it lies. So does man's life when he dies, remain such as it has been, 277. Heavenly love with the affections of

good and truth and the perceptious thence, together with the delights from these affections and the thoughts thence, may be compared to a tree remarkable for its branches, its leaves, and its fruits, 107. By the tree of life is signified the Lord as to the Divine Providence; and by the tree of knowledge, man as to his own prudence, 241, 313.

TRINE (THE) in One is in the Lord only, 123.

TRINITY. God is one in Person and Essence, in Whom is the Trinity, and the Lord is this God, 262, 263.

TRUTH. By truth is understood that which universally comprehends and involves all things of wisdom, 11. Every thing of the understanding has relation to truth, 11. Genuine truths, of which the spiritual sense of the Word consists, were not revealed by the Lord till after the last judgment was accomplished, and the New Church, which is meant by the Holy Jerusalem, was about to be established by the Lord, 264. A truth from the Word was sent down from heaven, 288.

TYRE was one of those countries in which the ancient church existed, and where the ancient Word was known, 328.

ULTIMATES (THE) in man are the things that are in the external of the thought, 125. The Lord acts from inmosts and from ultimates at the same time, 124, 220. Intermediates follow in a dependent series from inmosts even to ultimates, and in the ultimates they are together, 124. The ultimates of life that man carries with him after death, become quiescent, and breathe with his interiors; that is, they act as one, 277. Ultimates are reformed in the world, to agree with first principles, 277.

UNDERSTAND. Difference between man's understanding by reasons, and seeing in himself, 150. Understanding is the partner or spouse of willing; and as far as you will, you have power to understand, 96.

UNDERSTANDING (THE) is man's internal sight, 166. The understanding, which is man's internal sight, is enlightened by spiritual light, as the eye or man's external sight is enlightened by natural light, 166. There is an internal understanding and an external understanding, 111.

UNDERSTANDING AND WILL. In every man there are two faculties, one of which makes the understanding and

the other the will, 285. The faculty which makes the understanding is his being able to understand and think ; the faculty which makes the will is his being able freely to think, and consequently to speak and act, provided this is not contrary to reason, 285. Man without liberty and rationality would have neither will nor understanding, and therefore would not be man, 96. An understanding separate from the will, has been given to man, that he may see the quality of his will, 233, 278, 318. The will's love inspires the understanding with whatever it desires, and not the reverse ; it destroys in the understanding every thing that is not from itself, 209. Will, without understanding, cannot do any thing, 3. The will of man's life is led, and the understanding of his life is taught, 156.

UNION. The union of truth with good, and of good with truth in man, is the church and heaven, 21. The union which is called the marriage of good and truth, 8. The more they are who enter the Form of Divine Love, which is the Form of Forms, the more perfect the union becomes, 62. Union of charity and faith, of the will and understanding, 82.

UNITE. To unite all the affections of the love of good into the Form of Heaven, no other is able than He who is Love itself and Wisdom itself together, and Who at once is Infinite and Eternal, 63. The Lord's Divine Providence continually works for truth to be united to good, and good to truth in man, 21.

UNIVERSE (THE) with the things, each and all belonging to it, has been created from the Divine Love by the Divine Wisdom, 3. The Lord did not create the universe for the sake of Himself, but for the sake of those with whom He will be in heaven, 27. God created the universe and all things thereof from Himself and not from nothing, 46.

UNIVERSAL. The general and the particular, or the universal and the singular, by wonderful conjunction, act as one, 180. That is called universal which is made up of all the singulars together, 201. A universal without any particular is nothing, 278. The Divine is universal from the veriest singulars ; and these Divine singulars are what is called the Universal, 294. The Lord's Divine Providence is universal from being in the veriest singulars, 201, 202. The two universal

principles of the church are to acknowledge God and to live well, 326, 328. See *Particular*, *Particulars*, also *Single*, *Singly*, and *Singulars*.

USE is a good, and derives its quality from truth, 11. Uses are the goods which are called goods of charity, 215, 220. By uses are meant not only the necessities of life, which have relation to food, clothing, and a place to live in, for a man and those dependent on him ; but the good of one's country, of society, and of the fellow-citizen is also meant, 220. By doing uses or goods is meant serving others and ministering to them, 215. They who do uses for the sake of fame or profit, do them for the sake of themselves ; but they who do uses for the sake of the uses, do them not from themselves but from the Lord, 215. One who is led by the devil does uses for the sake of himself and the world ; but one who is led by the Lord does uses for the sake of the Lord and heaven, 215, 217. They who shun evils as sins all do uses from the Lord, but they who do not shun evils as sins all do uses from the devil, 215. The Lord's kingdom is a kingdom of uses, 26, 250. The Lord by His Divine Providence conjoins Himself with natural things by spiritual, and with temporary by eternal things, according to uses, 220. The Lord conjoins Himself with uses by correspondences, and thus by appearances according to the confirmations by man, 220. How the lust of doing uses for the sake of self-glory is set on fire, 250. The Lord leads man to regard eminence and opulence, not for the sake of himself but for the sake of use, 183.

VARIATIONS of state in the forms of mind, 195, 279, 319.

VARIETY. An image of infinite and eternal in the variety of all things, is apparent in this,—that there is not one thing which is the same as another, nor can there be to eternity, 56. Variety is infinite and eternal, 56, 57. There must be variety in every real thing, from the greatest to the least of it, 24. The varying cannot exist unless in the constant, the steadfast, and the certain : examples, 190. The varieties run on to the infinite, and have no end : enumeration of some of them, 190.

VASTATION. There is now a gradual vastation of good and desolation of truth in the church, even to the consummation of it, 328.

VEIL between interiors and exteriors, or between the spiritual and the natural things of the mind, 311. To things below the veil, 310.

VENA CAVA, 296.

VENTRICLE (LEFT), 296.

VESSELS (LYMPHATIC AND LACTEAL), 296.

VICTORIES. Why victories seem to be on the side of prudence, and sometimes not on that of justice, 252 ; see also 251.

VIRGINS (THE FOOLISH) who had lamps but no oil, and were not admitted to the wedding, are like those who have acknowledged truths with the lips but not with the heart, 328.

VISCERA, 180, 279, 296.

VISIONARY and enthusiastic spirits, who, from the delirium in which they are, called themselves the Holy Spirit, 134. See *Visions*.

VISIONS are of two kinds, Divine and diabolical. Divine visions take place by means of representatives in heaven ; and diabolical visions, by means of magic in hell, 134. There are also fantastic visions, but these are mere illusions of an abstracted mind, 134. Divine visions are such as the prophets had ; who, when they were in vision, were not in the body, but in the spirit, 134. Such visions do not take place at the present day, for if they did they would not be understood ; because they are made by representatives, in which every thing is significative of the internal things of the church and the arcana of heaven, 134. Diabolical visions have sometimes been shown, induced by enthusiastic and visionary spirits, 134. No one is reformed by visions and by conversations with those who have died, because they compel, 129, 134. See *Visionary*.

WARS. All wars, however much they may belong to civil affairs, represent in heaven the states of the church, and they are correspondences, 251. Such were all the wars described in the Word, and such also are all wars at this day, 251. It is not known in this world what kingdoms in the Christian world answer to the Moabites and Ammonites, what to the Syrians and Philistines, and what to the Chaldeans and Assyrians, and the others with whom the children of Israel carried on wars ; but still there are those which answer to them, 251. Why wars are permitted, 251.

WASHING. By washing the head and the hands (John xiii. 8, 9, 10) is

meant to purify the internal man ; and by washing the feet, to purify the external man, 151.

WAY. The Lord does not enter by any other way with man than the internal way, which is by the Word and by doctrine and preaching from the Word, 131. In the spiritual world there are actually ways, running to every society of heaven and to every society of hell, 60. The ways there are one for every love, and no one sees other ways than the way of his love, 60. Every man after death goes the way of his love ; he who is in good love to heaven, and he who is in evil love to hell, 319. In what is angelic, there is a knowledge of the way from walking in it, and a walking in the way by a knowledge of it, 60.

WHOREDOMS. Their origin, 276. In the Word whoredoms signify falsifications of truth, 233.

WICKED. See *Evil*.

WIFE in the Word signifies the church, 245. Heaven and the church are called the wife, 8. The seven hundred wives of Solomon signified the various religious systems in the world, 245. See *Marriage*.

WILL AND LOVE. The will and the love act as one, 96. The internal and the external will, 111. If you take away will from action, the work then stops, 3. Man's will runs counter to the Lord's will, 219. The will of the Lord, and influx of this will into man, 96. The internal of the will conjoins itself with the internal of the understanding, 136. See *Understanding and Will*.

WILL (To). Willing is not given without understanding ; understanding is its consort or mate, without which it cannot be, 96. In man there is an interior willing and an exterior ; and he can act according to the exterior while not acting at the same time according to the interior, 89. To will, without knowing, perceiving, and thinking what one wills, is not any thing ; but together with these, it becomes something, 11. See *To Think and To Will*.

WINGS signify spiritual truths, 20.

WISDOM is conjunction with the Lord, 36. Wisdom is nothing unless conjoined with love, 35. There are in man three degrees of wisdom, natural, spiritual, and celestial ; they are opened according to love, 34. Wisdom can be elevated in a triplicate ratio ; and in each degree it may be perfected to the highest point, in a simple ratio,

34. These three degrees are not united to one another by continuity, but are joined by correspondences, 34. Wisdom is without end. If there were an end to wisdom in a wise person, the delight of his wisdom would perish, which consists in the perpetual multiplication and fructification of wisdom, 335. Angelic wisdom is ineffable, 34. There is no such approximation of angelic wisdom to the Divine Wisdom that it can touch it, 335. See *Love and Wisdom*.

WISE. The more closely a man is conjoined with the Lord, the wiser he becomes, 34. No one is wise from himself, but from the Lord, 36. They are wise from the Lord who reject the devil, that is, evil, from themselves, 34.

WITHDRAWAL FROM EVIL (THE) is effected by the Lord in a thousand ways, even the most secret, 296.

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